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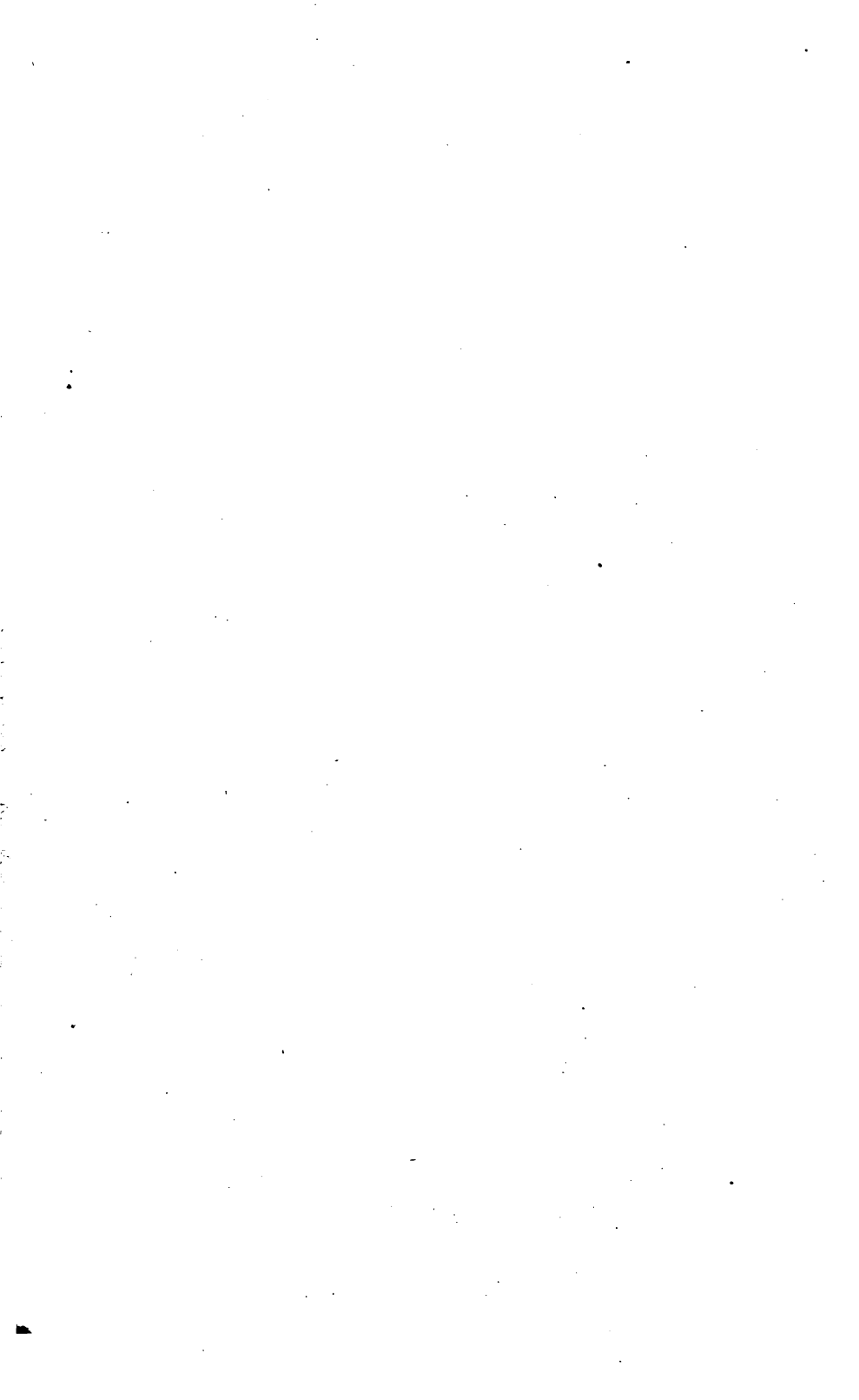
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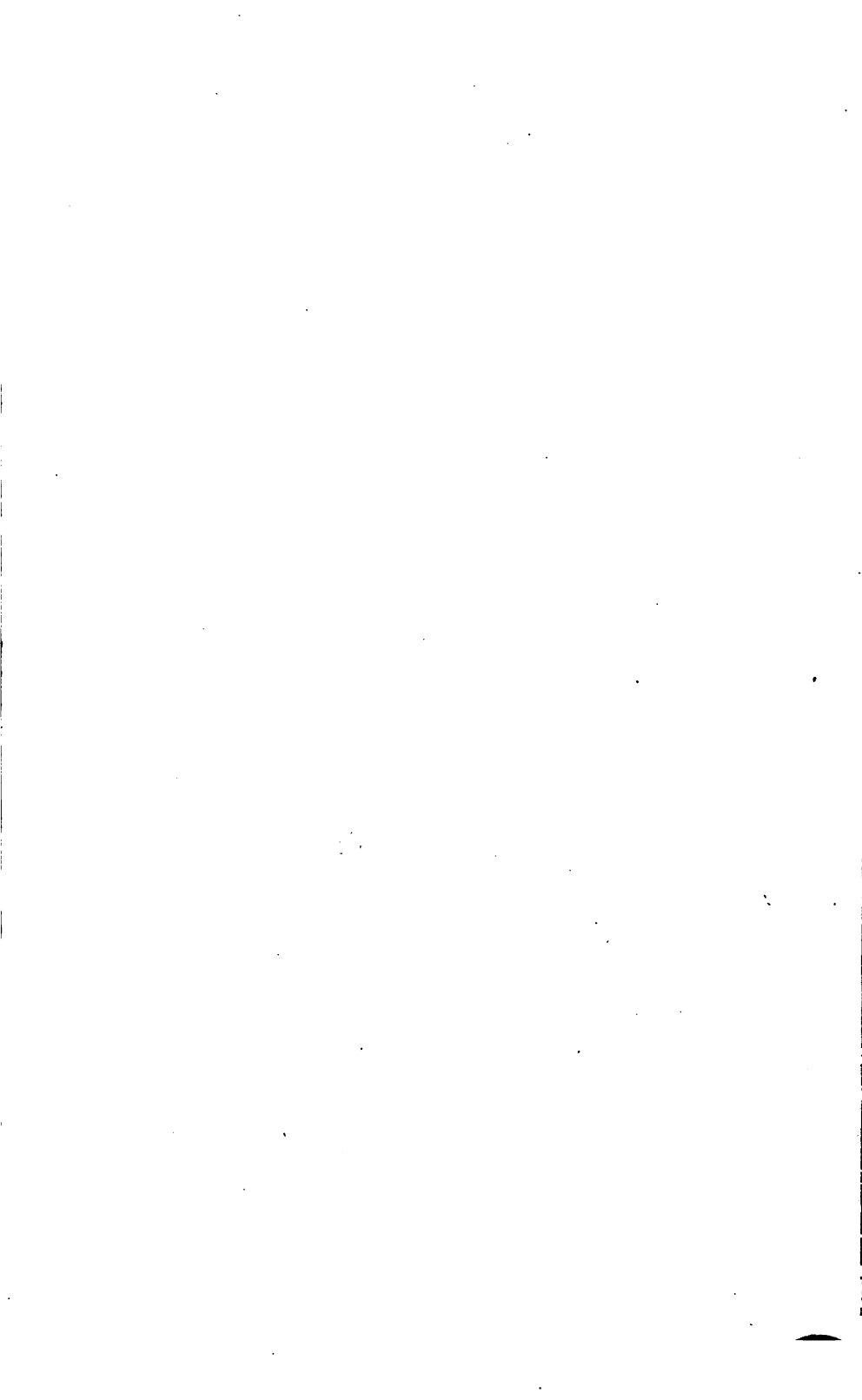
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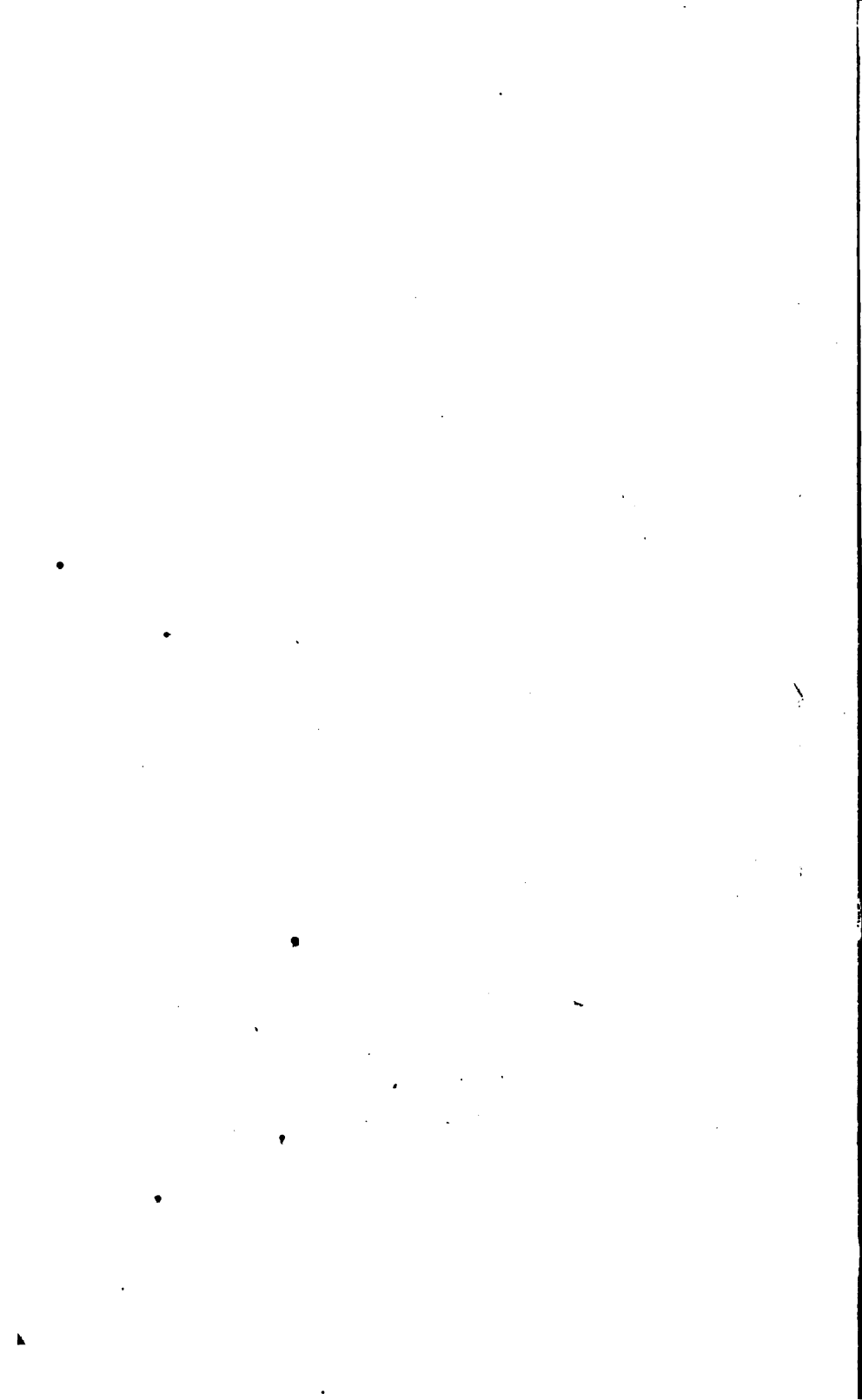
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# SANSKRIT DERIVATIONS

OF

## ENGLISH WORDS.

BY

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TO  
THE RIGHT HONORABLE  
THE EARL OF ELLESMERE,  
A DISTINGUISHED SCHOLAR,  
THE PROMOTER OF SANSKRIT, INDOGERMANIC, AND SCANDINAVIAN  
LITERATURE,  
BY WHOSE CARE AND LIBERALITY THE COMPARATIVE GRAMMAR  
OF MY ESTEEMED FRIEND, PROFESSOR BOPP,  
THE MOST PHILOSOPHICAL WORK ON LANGUAGE THAT MAN EVER  
PRODUCED,  
HAS BEEN COMMUNICATED BY TRANSLATION TO THE BRITISH  
PUBLIC,  
*The following Treatise,*  
INTENDED TO PROVE THE SANSKRIT ORIGIN OF THE ENGLISH  
LANGUAGE,  
IS, WITH PERMISSION, DEDICATED MOST RESPECTFULLY,  
BY THE AUTHOR,  
THOMAS BELLOT, SURGEON, R.N.



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## COMPARATIVE DICTIONARY.

## ABO.

**ABOVE.** Ang. Sax., abufan; Dan., over, ofen, oven; Sued., öfver, is a compound of the Sanskrit preposition *a*, at, near to, and the Sanskrit prepos. upari, upper, over; Ger., ueber; O. H. Ger., obar; Goth., ufar; Greek, *υπερ*, uper; Lat., super. The final *r* in the latter words is a part of the Sanskrit suffix of the comparative degree *tar*; the positive degree of upari is the Sans. prepos. upa, to, up; Goth., uf; Ger., ob, auf; Ger. Vet., oba. Above is therefore a word of the comparative degree, compounded of *a*, signifying past or present motion to a place, and upari, upper, *i. e.*, to, near the upper, part or place understood. The English and Saxons alone use the *a*, the other words only signify upper, place understood. The *b* of above is inserted for euphony, the *v* is the *p* of upa, and the final *r* is omitted. In Chinese, shang means up, above, as shang T'heen, up to Heaven; Egypt., (Bunsen,) hr, upon, above; Coptic, hrai; Scand., upp, orior.

In Sanskrit the suffix dhi of adhi, signifying over, up, towards, answers to the Greek *θι*, thi, of locative adverbs, like *πο-θι*, pothi, *ο-θι*, othi, ourano-thi. The Latin ad, French à, Ital. à. Goth., und, as far as, up to; O. Sax., unti, unt, if not from anta, end, are from adhi.

The preposition *abhi* also signifies to, towards. The adverb *abhi-tas*, near; the termination *bhi* is connected with the adverbial, and case terminations beginning with *bh*; Zend and Latin *b*, and Greek,  $\phi$ , *ph*; Greek, *αυτο-φι*, *auto-phi*, *θυρε-φι*, *thurephi*; Latin datives, *ti-bi*, *si-bi*, *vo-bis*, *no-bis*, *u-bi*, *i-bi*; O. H. Ger., *um-bi*; Ger., *bei*, prefix *be*; O. H. Ger., *bi*; Goth., *bi*; Lat., *ob*; Dutch, *op*, as *Berghem op Zoom*, at the *Zoom*; Eng., *by*, prefix *be*; *Obvious*, to, or at the way, meeting one, *ob-viam*.

The Sansk. *a*, signifying at, near to, is only used as a prefix, and is the base of the demonstrative pronoun *a*, this; Greek,  $\acute{o}$ , this, the.

The presence of the Sanskrit preposition *bhi*, to, near to, in the datives and ablatives; Sanskrit, *vrikebyas* (instrumental *vrikebhis*); Zend, *vehrkaeibyō*; Latin, *lupis* for *lupobus*, also *ambobus*, and *omnibus*, &c., furnishes that proof of a preposition forming the postfix of a case which is the most easily cognisable by our senses.

**AGAIN, AGAINST.** Ang. Sax., *on-gean*, *agen*; Ger., *gegen*. The *a* is the Sans. preposition *a*, to. The *on*, Ger., *an* means to; from Sans. *a*, to. Ang. Sax., *ga ongean*, *vade obviam*, go to meet. *Gain*, is derived, Ang. Sax., *gan*, to go; Goth., *gatvo*, I go; Ger. vet., *gām*, from the Sans. *ga*, *gam*, to go. The German *gegen* may be a contraction of *gegangen*, gone; Dan., *igien*, *imod*. Voss derives *iterum*, again, from *iter*, a journey. *Iter* may be derived from the Sans. *i*, to go, *eo*, and would therefore mean motion to a place, similarly to "gain," meaning to go. Professor Bopp derives *iterum* from the demonstrative base *i*, this, with comparative suffix. Dan., *imod*, against, "I" is the prep. to, and *modd*, motion; Celt., *ym*, to. In Latin and Italian, *versus* and *inverso* mean against, towards; from *verto*, to turn, which implies motion. Therefore, again means to go to; the *st* may be the suffix of the superlative degree. O. H. Ger., *anderest*,

against, in the guise of a superlative. The *on* of *ongean* signifies to, identical with Ger., *an*, to; Dan., *mode*, to meet. *I* also means to. *Imode gaae*, to go to meet. The *gien* of *igien* is from the verb *gaae*, to go.

**ABUNDANCE.** Lat., *abundantia*, *abundans*. The *a* is the Sans. long *a*, the preposition *to*. The *b* is inserted for the sake of euphony between the two vowels, and not a part of the preposition *ab*, from; abundance means a flowing to, and not a flowing from. The *d* in *redound* is used similarly. *Undant* is the participle of the present tense active of the verb *undo*, to flow, from the Sans. *uda*; Greek, *υδωρ*, *udor*, water; the root *und*, to make wet. The *ant* is the suffix of pres. act. part., and has come down to us from the Sanskrit through the Latin and Gothic languages. The full form of the suffix is *nt*. The following are the forms of this suffix *nt* in different languages: Sans., *bharan*; Accus., *bharantam*; Zend, *barans*; Greek, *φερον*, *pheron*; Goth., *bairands*, bearing; Lithuanian, *sukans*; Old Prussian, *sidans*; Ger. *habend*; Hungarian, *levén*; Lat., *ferens*; Eng., being, current, friend, infant. These terminations have their origin in the participle of the present tense of the verb substantive, *as esse*, to be, viz.: Sati and San., being; Zend, *ans*; Lat., *sens*, in *ab-sens*; Greek, *ων*, *on*; Pruss., *sins*; Lithuanian, *esans*; Goth., *ands*; Ang. Sax., *ond*; Ger., *end*; Eng., *ing*. These suffices in composition have the meaning of being, or existence, thus the *an* in *abundance* indicates the being or existence of flowing.

The *ce* is from the *ia* of the Lat. *abundantia*, which has its origin in the Sans. *aya*, or *ya*; Goth., *ya*; Lithuanian, *ia*; and has the meaning or power of making, as *sad-aya-n*, making to sit; audience, making to hear.

**ACT**, an Act, that which is done. Lat., *actus*, *actum*. The *ac* is a part of *actum*, from the verb *ago*, which is

derived from the Sans. root *Aj*, to act. The final *t* is a part of the suffix *tus* of the perf. pass. participle, which has come down to us from Sans. suffix of the perf. pass. part. *ta*; Goth., *da*; Zend, *ta*; which is identical with the demonstrative base *ta*, "he," "this," "that." This suffix is joined direct to the root, or by a vowel of conjunction *i*. To the first kind of formation belong *jna-ta-s*, from *jna*, to know; Lat., (g) *notus*, known; Zend, *da-ta*, given; Lat., *datus*; Greek, *δοτος*, *dotos*. The following are examples with the conjunctive vowel *i*: Sans., *prat-i-ta-s*, *extensus*, from the root *prath*, to extend, whence the Greek *πλatus*, *platus*; Sans., *prithus*, broad, whence our words a platter, plate; Lithuanian, *platùs*; Anch-i-tas, erect; Lat., *monitus*; In Goth., *da*, *tami-da*; Sans., *dam-i-tás*; Lat., *domitus*, from Sans. root *dam*, to tame.

The word *fact*, from *facio*, is similarly constructed; these words are participles of the perf. passive, as are also *deed*, *seed*, also, *act*; Dan., *agere*, to act.

**ACTION.** The termination, the suffix "*tion*," has descended to us from the Sans. *ti*, through the Latin *tion*, *tio*, as *actio*, *actionis*; the *on* is a later addition. The *ti* corresponds to *ta*, the suffix of the passive participles of the present and perfect tenses; compare *yuktis*, *junctio*, *junction*, with *yuktas*, *junctus*, *joined*. Thus the English *ti*, the Latin *ti*, and the Sans. *ti*, correspond to the Sans. *ta*, the suffix of the passive participles, as Sans. *pak-tis*, *cooking*, *pak-tas*, *cooked*, *pach*, to cook; Lat., *coctio*, *coctus*, *coquo*; Eng., *action*, *acted*, to act. This suffix *ti* forms therefore abstract substantives; thus in Zend, the abstract substantive *karstis*, the ploughing, is formed from *karsta*, *ploughed*. In Gothic this feminine suffix takes, according to the measure of the preceding letters of the root, either *ti*, or *thi*, or *die*; but the *i* suppressed in the nominative, as *ga-skaf-t(i)s*, *creation*. In Lithuanian, *pyn-tis*, the mowing, from *py-*

auyu, I mow. In Greek, the t of this suffix, except in  $\chi\epsilon\tau\iota\varsigma$ , chetis,  $\mu\eta\tau\iota\varsigma$ , metis, Sans., matis, has been retained unaltered only under the protection of a preceding  $\sigma$ , s, as  $\pi\iota\sigma\tau\iota\varsigma$ , pis-tis. After gutturals and labials with which the  $\sigma$ , s, unites itself in writing to  $\xi$ , ksi, and  $\psi$ , psi. The weakening of t to the sibilant s, is frequent, as zeuk-sis for zeug-tis; Sans., yuktis; Lat., junctio.  $\Pi\epsilon\psi\iota\varsigma$ , pep-sis; Sans., pak-tis; Lat., coctio.  $\Pi\epsilon\tau$ , pep, from pec; Sans., pach, from pak; Lat., coc, ac in act.

The termination ion, in such words as contagion, Lat., contagio, gen. contagionis, suspicion, union, communion, rebellion, as well as the Gothic abstract feminine bases in yo (in Gothic, long o is almost always substituted for the Sanskrit long a), yon, and ion, are derived from the feminine form of the Sanskrit suffix ya with long a, which forms primitive abstracts with the accent on the suffix, e. g., Sans., vrajya, travelling; vidya, knowledge; the Gothic vrakya, pursuit, gen. vrakyô, corresponds also radically to the before mentioned Sans. vrajya, also Goth. brakya, strife. An inorganic extension of the base with n is found in rath-yo, gen. yons, the stem rathjon; also mitathjon, measure, nom. mitathjo; the suffix thjon answers to the Latin tion, in action, but here in Latin too the on as the n in Gothic is a later addition, as is evinced from the connection of ti-on with the Sans. ti of the same import, and Greek sis, old tis, Gothic ti, thi, di. In Goth., rathjon, nom. rathjo, the relationship with ration, at least in respect to the suffix, is only a seeming one; for in Gothic the word is to be divided thus, rath-jon, the th belongs in Gothic soil to the root. The suffix jon of rathjon, and garunjon, nom. garunjô, inundation, corresponds to the Sanskrit yâ in vidya, knowledge.

Ya is the suffix of a Sanskrit gerund. The following are examples: ni-dhâya, after, with, through, laying down; anu-srutya, after hearing. Professor Bopp considers these

gerunds as instrumentals; the instrumental case, according to Professor Wilson, has the sense of "by or with."

Ya and ion therefore mean after, with, through.

**AFTER.** Ang. Sax., *æf-ter*; Ger. vet., *af-tar*: Goth., *af-tarô*; Lat., retro. The *af* is the Sans. preposition *apa*, from; Greek, *apo*, *apo*; Lat., *ab*; Goth., *af*; Ang. Sax., *æf*; Eng., off. *Ter* is the Sans. *tar*, the suffix of the comparative degree; *tara*, or *tar*, owes its origin to the root *tri*, to step beyond, to place beyond, as over a river. Thus, the *ter* of "after" places the subject beyond or farther distant than some other subject. Therefore, after means farther off, farther from, or more distant. Ang. Sax., *æf*, off, comp. *æf-ter*, more off, off-*ter*. *Aftaro* and *retro* are ablative cases, having the sense of from. Chinese, how, as how *tac*, in after ages; how she, future generations; Dan., *efter*. The *re* of *retro* is the final syllable of the Sans. prep. *para*, back; the "*tro*" is the Sans. comparative suffix *tar* in the ablat. case. *Re*, back; *retro*, more back.

**AGNES.** Sans., *agni*; Lat., *ignis*, fire, from the root *ag*, to move in a serpentine or tortuous course; Chinese, *ho*; Australian, *ko-i-yung*, fire; Hungar., *tuz*, fire; Span., *Iñez*.

**ALONG.** Ang. Sax., *and-lang*; Lat., *in longum*. The *a* is the Sans. long *a*, a preposition meaning to, at, usque ad, tenus, as far as; "*and*" in Ang. Sax. and Goth. means even to, as far as, through. In each instance *a*, *and*, and *in* are prepositions, meaning motion to a place; therefore, along means to the length of, through the length of, any space. Ger., *längs*, without the preposition; Dan., *langs med*, med means by; Scandin., "*a*," "*in*" *quæ casibus eodem modo ac Latine construitur*. Leungo, *longum*; ab., *láng*, *mas.*; laung, fem.; *lange*, neut.

**AMIDST.** The *a* is the preposition “to;” mid has its origin, Sans., *madya*, *medius*, middle, from the root *ma*, to measure; the *st* is the Sans. superlative suffix *ishta*: therefore, amidst means to the very middle. In Zend it is formed by the locative case, as *maid-hyoi*, in the middle; Sans., *madvi*, in the middle, *medio*, whence the Goth. *midja*, *medius*. In Lith., the Sans. *m* has become *w*, as *widdù naktis*, midnight; also in the Eng. word *waist*. Dan., *imellem*, “*i*” signifies to, and *mellem* between.

**ALONE.** *A*, to; one, Ang. Sax., *an*, *ane*, one; Ger., *ein*; Goth., *ain-s*; Greek, *εις*, *eis*, *εν*, *en*; Slav., *ono*; Hung., *egy*; Chinese, *yih*; Heb., *echad*; Sans., *eka*, *ena*, one. The *l* is perhaps for euphony. *Solus* probably has its origin in the Sans. *sa* with *ena*, one. Ger. *allein* and Eng. *alone*, mean to one or to the one. Fr., *seul*; Dan., *alene*. *Allda*, to that place.

**APART.** *A*, to, at; part, Lat., *pars*, *ad partem*, a part being separate from the whole, and *apart*, and *ad partem* meaning to the or to a part; *apart* must mean separation. Ger., *besonders*: the *be* is the preposition *bei*, to, at, which is the termination *bhi* of the Sans. prep. *abhi*, to, towards; *sonders* is compounded of the Sans. *sam*, *सम*, *cum*, with, and the comparative suffix *tar=der s*, and means separation; *besonders* means to the separation. Fr., *part*; Ital., *parte*; Span., *id*; Dan., *alsides*.

**ASIDE.** *Bei seite*, to or at the side; Dan., *alsides*.

**AM.** Pers., *em*, is a compound word. Scand., *im*; Sax., *eom*; Goth., *im*; Bohem., *jsem*; Hung., *vagyok*; Slav., *yesmi*; Polish, *yestem*; Russ., *esmy*; Lat., *esum*; Greek, *εμ*, *eimi*; Celt., *ym*. The *a* of *am*, the *i* of *im*, and *y* of *ym*, and the first syllables of the other words, have their

origin and meaning in the Sans. verb neuter substantive *as*, esse, to be. Therefore, the *a*, the Goth. *i*, and the Celtic *y*, and the first syllables of the other words, have the power or meaning of being, existence.

The *m* and the final syllables of the other verbs have their origin and meaning from the Sans. first personal pronoun *aham*, *I*; Zend, *azem*; Cuneiform old Persian, *adam*; Babylonian, *anak*; Heb., *anaki*; Copt., *anok*; Chald., *anah*; Goth., *ik*; Ger., *ich*; Lith., *asz*; O. Slav., *az*; Hung., *en*, and *magam*; Greek and Lat., *ego*; Chinese, *gno*, *woo*; Austr., *nga-to-a*, and *bang*; Cymric, *mi*. Sanskrit and the Indo-European languages have in the oblique cases of the pronoun of the first person *m*, as theme; thus, in Greek, *μῆ*, *mou*; Lat., *mei*; Ger., *meiner*; Eng., *me*; Lith., *manens*; O. Slav., *mene*; Zend, *me*; Sans., *me*; Cuneiform Accus., *mam*; Hung., *magannak*. In Australian, *em-mo-ung* is to me, Dat. Therefore, the *m* of *am* and of the final syllables of the other verbs have the power and meaning of *I*; Erse and Cymric, *mi* and *me*. Therefore, *am* is equal to *I am*, the *I* being superfluous. Thus, the *m* of *eram*, *bam*, *essem*, *forem*, *inquam*, *legam*, Goth. *gam*, and the *n* of the Ger. *lin*, means and is *I*. The *m*, the theme of *aham*, *I*, is demonstrated in Sans., *asmi*, *I am*; Zend, *histami*; Greek, *ιστημι*, *istemi*; O. H. Ger., *stám*; Lith., *stowmi*, *I stand*; O. H. Ger., *gám*, *I go*. The *m* is preserved in Greek verbs of the middle voice in *μαι*, *mai*, as *φερομαι*, *feromai*; Celt., *mi*, *I*; ym, *I go*; *y* Sans. *I*, *go*, and *m* for *mi*, *I*; Greek, *ειμι*, *eimi*, *I go*; Celt., *bum*, *I have been*, from *mi* and *bû*.

ART THOU, is a compound. The *a* is the *a* of *asi*, for *assi*, Sans. thou art, the second person singular of *asmi*, *I am*; Zend, *ahi*; Greek, *εσσι*, *essi*; Lat., *es*; Lith., *essi*; O. Slav., *yesi*, thou art. The *r* I cannot account for, but leave it to my readers. The *t* is the theme of the Sans. *tva*, thou. *T* is the universal and true sign of the second person



singular. Cuneiform *tu-vam*, the base is *tu*; the so-called neuter termination *am*, of *aham*, I, and *tuvam*, thou, may be the semitic article. Zend, *tum*; Lat., *tu*; Goth., *thu*; Lith., *tu*; O. Slav., *ty*; Cymric, *ti*; Erse, *tu*, *thu*. This *t* is preserved in Ger. *bist*, thou art; Goth., *vaist*; M. H. Ger., *weist*, thou knowest; Goth., *maimaist*; Lat., *abscidis-ti*, thou hast cut off; Eng., thou hast, hadst, lovest; the *s* in the English and in *bist* is said to have been added by the Goths to the Sans. *t*, although it is present in the Sans. *assi*. Therefore, the *a* of *art* means being, existence, and the *t* means thou. Therefore, *thou* is a superfluous prefix to *art*, *hast*, *lovest*, &c. Celt., *buost* or *buaist*, thou hast been, from *bu*, *es*, and *ti*, thou. The Cymry have the *s* in the second person, as well as the Goths. The Celtic *ym*, I am, ends in the present tense; then, *bi*, *bydd* to be, is used; Sans., *bhu*; Egypt. R., *ar*, to be, there is; Copt., *are*, *ale*.

AMEN. Greek, *αμην*, *amen*, from the Sans. *om*, yes, so be it. *Aum*, or *om*, consists of *A*, which expresses *Brahma*; *U*, which expresses *Vishnu*; and *M*, *Siva*; the Hindu trinity in unity. P

ANGLE. Lat., *angulus*; Greek, *αγκη*, *agke*, from the Sans. *ak*, *ag*, to move tortuously, to bend; Eng., *angle*; Ital., *ankona*; Dan., *ankel*; Egypt., *kan*, as *kanaa*, elbow; Copt., *knhe*.

ANIMAL. Lat., *animal*. The *an* is the Sans. *an*, to blow, to breathe; Goth., *an*, *usana*, I expire. Hence are derived, Greek, *ανεμος*, *anemos*; Lat., *animus*; Eng., *animate*, *animosity*; Sans., *anila*, the wind. The Sans. *l* has become *m*.

AWAY. *A*, to; Ger., *weg*; O. Ger., *wag*, to move; Goth., *gavag*, to move; from the San. *vak*, to draw. Away

therefore means movement to a place. I propose this derivation Sans. *a*, to, and *vi*, separation, to a separation. Goth., *viga*, way, the place on which one moves. In Ang. Sax., *aweg*, *anweg*; Ital., *viâ*, the ablat. case; Dan., *af veien*, from the way; Sans., *ava*, from.

ARM. Ang. Sax., *earm*; Goth., *amsa*; Sans., *ansa*, a part; Ger. Vet., *ahsala*; Lat., *axilla*; Austr., *ko-patur-rung*; Hung., *kar*; O. Egypt. R., *aa*, an arm.

ASCEND. O. Egypt. R., *ar*, to approach; O. Egypt., *as*, to approach; Lat., *ascendo*; *a*, to, and Sans., *skand*; Lat., *scando*, to climb; Heb., *skeinnead*, eruption; therefore, ascend is, to climb to. The Lat. prepos. is *ad*, to; Celt., *escyn*, to ascend; *discyn*, to descend.

ASUNDER. Ang. Sax., *asundron*; Ger., *besonders*; *a*, to; *be*, *bei* to, at, is the termination *bhi* of the preposition *abhi* to, towards. *Sunder*, Ger., *sondern*, to separate; a compound of Sans. prepos. *sam*, Greek, *συν*, *sun*, *cum*, with. *Der* is the Sans. comparative suffix *tar*, to step beyond, to place beyond, *e. g.*, over a river. The Old H. Ger., *sundar*; Goth., *sundrô*, *seorsim*, afterwards a preposition; the Ger., *sondern*; Eng., *but*; means therefore separation; and in spite of the difference of signification, is a compound of the Sans. *sam*, "with" (compare the Gothic *samath*, "together with," Old H. Ger. *samant*). The Latin *con-tra*, however, is nearly just as much opposed in meaning to its primitive *cum*; and as *cum* and *συν*, *sun*, belong to *sam*, so *sundar*, *sundrô*, *contra*, would be, in a double respect, sister forms. *Asunder* therefore means to a separation, and *but*, also sometimes means separation. Dan., *Isonder*; "I," to.

ASIDE. Ger., *bei seite*, to the side; also *auf seite*.

**AMONG, AMONGST.** *A*, to, at; Ang. Sax., amang; menge, a multitude; menga, to mix. The *st*, the superlative suffix *ishta*. Therefore, among means to, or at a multitude. Dan., iblandt; “*i*,” to; blande, to mix; Eng., blend; Celt., yn ei mysg, among them, in the midst of them; mysgu, to mix.

In the following words, the *a* has the power or meaning of the Sanskrit preposition long *a*, to, at. Aback, abaft, abaisance, abase, about, abreast, abroad, aboard, adieu, arise, around, arouse, avow, avenue, aloft, aloof.

**ASTERISK.** From Greek, *αστηρ*, a star; from Sans., *tara*, a star. The final syllable *isk* is the Greek *ισκος*, *iskos*, a diminutive suffix, as *παιδισκος*, *paidiskos*, a little boy, from *παις*, a boy; *asteriskos*, a little star, from *aster*. The *s* of *iskos* is probably a phonetic prefix. The Greek *iskos* is from the Sans. *ika*, which is the demonstrative pronoun *ka*, that. Ger., *sternchen*. The German diminutive suffix *chen* is from the same Sans. suffix *ka*. *Sternchen*, a little star. The English suffix *en* is from the same origin, as *maiden*. Ger., *mädchen*, a little maid; *kitten*, a little cat. Ger. *kätzchen*. *Mitten*, a little mit, glove.

**AMBROSIA.** Greek, *αμβροσια*, *ambrosia*, for *αμροσια*, *amrosia*; Sans., *amrita*, from “*a*,” negative, and *mrita*, pass. participle of the Sans. root verb *mri*, to die, *mori*; therefore, *ambrosia* means not death, *i. e.*, immortal.

**ARRIVE.** Sans. prep., *á*, to, and *ri*, to go. Hib., *ria*, he will arrive. The “*a*” becomes *ar*. Therefore, to arrive is to come or go to, or at. Dan., *anhomme*.

**ASSEMBLE.** Ger., *versammeln*. The *a* is the Sans. prep. “*a*,” to; a euphonic *s* is added; the “*sem*” and Ger. “*sam*” are the Sans. prep. *sam*, with; *Assem* therefore sig-

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nifies together. The *ble*, identical in meaning to the Lat. *bilis*, springs from the same root, *bhu*, to be, and signifies to be; therefore, *assemble* signifies to be together. Dan., *for-samle*; *for*, means to; *samle*, to gather, collect.

ANSWER. Ang. Sax., *andswar*; Dan., *svar*, *ansvar*; Ger., *antwort*; Goth., *anda vaurd*, counter word. *An*, "andd," against. Sans., *anta*, end; Greek, *αντι*, *anti*, back; Lith., *at*, as *at dumi*, I give back; therefore, *answer*, end word, or back word. Norse, *swar*, speech; Celt., *ad-eb*; *ad* back; *eb*, or *heb*, word; to answer; *ymatte*, from *ym*, to; and *eb*, or *heb*, word; Greek, *επος*, *epos*.

ABODE. Celt., *bod*, existence and place; to be, infinitive mood. Sans., *bhu*, to be; Celt., *bod Edern*, *bod Eon*, *bod Orgon*, the mansions or abode of Edern, &c. *Havod*, a summer residence. Hindostani, *fyrabad*, beautiful dwelling in Oude; *Hyderabad*, *moorshedabad*, abode of; Copt., *abēt*, abode, also four; Egypt. R., *aft*, an abode; O. Egypt., *aa*, *baita*, a house; Heb., *byth*; Island., *by*, *habito*. *A*, means to, at.

ABIDE to. *A*, to, and *bod*, to be. Sans., *bhu*; therefore, to abide, is to be to, or at a place. Dan., "by," a town, as *Derby*, the town of deer, *Deoraby*; O. North., *bȳr*, a town, *Bær*; Dan., *bie*, to stay; O. Egypt., root, *aa*, abode, *âft*, *id*.

ABOUT. Ang. Sax., *abutan*. The *a* is the Sans. prep. *a*, at, or near to. *Out*, Ang. Sax., *ut*; Ger., *aus*; O. H. Ger., *uss*, *uz*; Goth., *us*, *ut*; Sans. prep., *ut*, *up*; Goth., *uta*, without, abroad; *uta-thro*, from without; Dan., *om*. Therefore, *about* signifies at or near the outside, or external part. With reference to time, *about* signifies near to the

present time; it is about six o'clock; I am about to do it. Pers., *az*, out. The prefix signifies to, it may be the suffix of the Sans. locative case, which forms the suffix of the infinitive mood in Gothic and Saxon.

**ALL.** Ang. Sax., *eall*; Dan., *al*, *alle*; Ger., *all*, *aller*; Goth., *alls*, *alla*; Cymric, *oll*, *holl*; Greek, ὅλος, *holos*; Lat., *sollus*, *sollers*; Oscan, *sollus*; Greek, συνολος, *sunolos*; Cymric, *cydol*; Sans., *sakala*, with *all*, from *sam*, with, the first syllable of *sollers*, *sollus*, *sunolos*, and *cydol*, and *akhila*, *all*, from "*a*," negative; *khilas*, vacuum; thence means *all*, whole, having nothing empty. From the pronominal base *ki*, this. Scand., *mas*., *allr*; fem., *aull*; neut., *allt*.

**AIR, Ether.** Dan., *avie*; Lat. and Greek, *aer*; Sans., *ashtra*; Erse, *athair*; Welsh, *awyr*.

**AGREE.** From Sans. *a*, to, and hard, the heart; *hrid*, *id*.

**ACCORD.** Lat., *accordo*; *ad*, to; *cor-d*, the heart. Hence,

**ACCORDING.** Dan., *accordere*, to agree; Fr., *malgre*, *bon-gre*, *gre*; Chaucer, *grè*.

If *accordare* were compounded of *ad*, to, and *chorda*, a string, as Skinner states, the letter *h* would have been retained; therefore, *accord* is a compound of *ad*, to; *cord*, Greek, *kear*, the heart. Therefore, *concordia*, *discordia*, *misericordia*, are all compounds of *cord*, the heart; the *d* is added to the strong cases. Thus, *accordingly*, means after mine own heart. *Ad*, to; *cordi*, heart; and *ly*, like. *Harpsichord*, *harpechorde*, from *chorda*, a string. The *h* being present.

**AT.** Sans., *a*, to; *ati*, over; Zend, *aiti*, over; the *at* of *at-avus*; Lith., *at-eimi*, I come here; *at-dumi*, I give back; Scand., *at*, *ad*, *regit ablat. et genit.* “*A*” in, *motum notans*, *regit acc.*

**AND.** Goth., *jah*; Island, *og*; Egypt. R., *au*, and, also; Chinese, *keih*, and; Copt., *auo*; Irish, *agus*.

**AYE.** Scand., *ae*, *sempèr*, always, *accus. aevi ab aevi*, *nom. neut. g.*; Lat., *ævum*, an age.

**BAKE.** Ang. Sax., *bacan*; Ger., *backen*; Ger. Vet., *bach*; have their origin from the Sans. *bhaj*, to cook; Dan., *bage*; Island., *eg baka*, I bake; Baal, fire; Sax., *bælfyr*, bonfire.

**BAN**, Excommunication, Interdict. Ger., *bann*; Ang. Sax., *bannan*, to command; Sans., *bhan*, *loqui, dicere*, to speak, to tell. Therefore the primary meaning of to ban is to tell, to command either for or against, favorably or unfavorably. Hence are derived, to banish; *banns* (of marriage). Perhaps a *ban-dog*. Ger., *bannen*; Dan., *band*; Island., *bann*, *damnum*; Boreal., to *bann*, *excecrari*; Eng., *bane*; Scand., *bane*, *cædes*.

**BASH**, Talk. Scot., *beas*, speech; Sans., *bhash*, *loqui, dicere*, to talk.

**BATH**, To bathe. Ang. Sax., *boeth*; Ger., *bad*; *badon*, to wash oneself; Lat., *balneun*; Sans., *pātha*, water, the sea, from the root *pa*, to drink; hence Sans. *pana*, drink; Lith., *penas*, milk; Lat., *potare, potus, pontus*; Eng., beer; Ger., bier; Ang. Sax., *beor*; Hib., *potaim*, I drink; Russ., *pitj*, id; also Sans., *bād*, or *vād*, to bathe; Dan., *bad*; Island., *bad*.

**BANG** to. Lat., *frango*, to break; Goth., *brak*; Sans., *bhanj*, to break; Lett., *braks*, *fragilis*; Hib., *brit*, *fraction*; breadach, broken; Island., *bret*, *fractio*.

**BE**, to. Cymric, *bi*, *bydd*; Sans., *bhū*, to be; Sans., *bhūta*, a being; Ger., *bin*, I am; Ger. Vet., *bim*; Zend, *bu*; Lith., *bu*; Lat., *fu*, *fui*, *bo*, *bimus*, *bam* as *ama-bam*, *fetus*, *fetura*; Greek, *φω*, *phuo*; Lith., *buti*, to be; *bu-wai*, I was; *buso*, I shall be; Slav., *by-ti*, to be; *budo*, I shall be; Hib., *fuilim*, I am; *ba-me*, or *budh-me*, I have been; Goth., *baua*, I build. This verb *bhu* forms the suffixes of the different persons of various tenses in Latin. Dan., *voere*, to be; Celt., *bod*, being, perhaps Eng. *body*; *bydd*, *bi*, to be, has no present tense; imp. *bum*, I have been; Celt., *bod.*, to be, means existence and place.

**BE**. A preposition and prefix, meaning “to, at, as far as;” in Ger., *be*, *bei*, a preposition, to, at; Goth., *bi*. This word is the final syllable of the Sans. prep. *abhi*, *bhi*, to, at, as far as, thus, beside; Ger., *bei seite*, to or at the side; Eng., *by*; Egypt. R., *au*, to be. In Sanskrit, an inseparable prefix.

**BEAM**, OF LIGHT. Ang. Sax., *beam*, *beamian*, to shine; Sans., *bhama*, *lumen*, a light, from the root *bhā*, to shine. Hence Greek, *φω*, *phao*, *φαίνω*, *phaino*, and *φῆμι*, *phemi*. Perhaps Eng. *fame*. Dan., *bom*; O. Egypt. R., *ama*, sun-beams.

**BERRY**. Ger., *beere*; Ang. Sax., *bere*; Goth., *basi*, *bacca*, a berry, from the Sans. root *bhaksh*, to eat. Hence Greek *φay*, *phag*, to eat; *faba*, a bean. Dan., *bær*. C1

**BORN**, or. O. Egypt. R., *af*, also flesh.

**BEAR, to.** Ang. Sax., *beran* ; Ger. Vet., *bëro pario* ; Scand., *barom gessimus*, *ec ber, gero* ; Goth., *bar*, from Sans. root *bhri*, to bear or carry. Hence Lat., *fero* ; Ger. Vet., *burdi*, *onus* ; Eng., *burden* ; *fardels*, *bridge* ; *bark*, a ship ; Hib., *beirim*, I bear, carry ; Slav., *brjemja*, a burden ; Ger., *brücke* ; Goth., *bairan*, to bear, *brigga* ; Chinese, *sang*, to bear ; Sans., *bibhrat*, a bearer ; Dan., *bære* ; Celt., *veru*, to carry ; Porth, subsistence.

**BARROW.** From Sans. root *bhri*, to bear or carry. Dan., *bor*. Perhaps *porto*, I carry, *bairn*. Dan., *barna*, child.

**BEFORE.** Ang. Sax., *beforan*. The *be* is the prefix meaning to or at, the final syllable of the Sans. *abhi*, to, at. Fore, Ger., *vor* ; Ger. Vet., *fora*, for ; Goth., *faur*, pro fur, from the Sans. preposition *pra* ; Zend, *para*, before, in front, forth, distant. Hence Greek, *πω*, pro ; Lat., *præ* ; Eng., fore is the positive of former, and superlative first. Ger. Vet., *furist* ; Lat., *prior*, *primus* ; Greek, *πρωτος*, *protos* ; which are the comparative and superlative degrees of the Sans. *pra* ; also Greek, *πριν* or *πρην*, *prin*, *pran*, before that ; Dan., *for*. The Doric, the oldest Greek dialect, most resembles the Sanskrit.

**BEG, to.** From the Sans. root *bhiksh*, to beg ; *biksha*, a beggar. Dan., *tigge*, *bede*. Hence Scot., *bedesman*, beg-german. Island., *bid*, I beg ; Ger., *ich bitte*.

**BEHIND.** Ang. Sax., *hindan* ; Ger., *hin* and *hintar* ; Island., *handan*. The *be* means to, as far as ; *hin* in Ger. means to, thither, backwards. I consider *hin* to be an accusative case of a demonstrative pronoun, having its origin in the Sanskrit demonstrative base *i*, that, the word place being understood ; Sanskrit pronouns, standing alone,



had the power of expressing time and place, *vide* Bopp, Comp. Gram. The *d*, is the remnant of the comparative suffix *der* or *tar*, Sans. *tar*, the *er* omitted. The positive degree is *hin*; the comparative, *hin-der*; the superlative, *hind-most*, for *hindermost*. Therefore, *behind* is an adverb or preposition of the comparative degree, and means to that place more behind, or backwards. "Hintar has arisen from *hin*, a petrified accusative on which the Goth. *hina-dag*, this day, throws light." Bopp, Comp. Gram. Dan., *bag*, the back, behind; Goth. compar., *hindar*; sup., *hindumists*.

**BENEATH.** *Be*, to; and *neath*, contraction of *nether*; Ang. Sax., *nither*; Ger., *neider*; O. Ger., *nidar*; Island., *nedre*; these words are of the comparative degree, having the Sans. compar. suffix *tar* for the final syllable. The *nea*, *ny*, *nei*, and *ni*, are from the Sans. prep. *nī*, below, a prefix. *Ni* has its origin in the Sans. demonstrative base *na*, "that," which directs to what is distant. The three degrees of comparison, thus, *ni*, *nether*, *nethermost*. *Nethermost hell*. Therefore, *beneath* is a preposition or adverb of the comparative degree, meaning to a place more below. Dan., *afhængig*, hanging from, under. Island., *nedre*, *nedst*, *nedann*.

**BEEN.** Ang. Sax., *beon*, to be; Sans., *bhu*, to be.

**BEER.** Ang. Sax., *beor*; Ger., *bier*; Russ., *pitj*; from the Sans. root *pa*, to drink, *potare*; Hib., *potaim*, I drink; Greek, *πινω*, *pino*; Dan., *beer*; Island., *bad*, a bath.

**BIND.** Ang. Sax., *bindan*; Ger., *binden*; Goth., *band*, to bind; Zend, *basta*, bound; Pers., *bend*, to bind; Sans., *bandh*, to bind. Hence, Ang. Sax., *fast*, *faest*; Island. Vet., *fast*; Ger., *fest*; Eng., *firm*, *fast*; Lat., *funis*, *filum*, *fides*, *faith*, *foedus*; Lith., *banda*, cattle, because they are bound,

tied. Boundary. Bandāna. Cummerbund, a sash; Hung., bunda, a coat of sheepskin; Hib., bad, a bunch; badan, a tuft of trees; Armor., bod, a bunch, buisson; Hib., badh, love, friendship; Sans., bandhu, a friend; bandhana, a chain; Eng., bundle, fealty. Band of music.

**BANDAGE.** Dan., binde; O. Egypt. R., arf, to bind; Copt., orb, orf, to bind; Egypt., hak; Copt., hok.

**BILL, BILLHOOK.** Ang. Sax., bill; Sax. Vet., bill, a sword; Ger. Vet., billi; Sans. R., bhl, to cleave. Hence, Eng., billet. A bird's bill. Ang. Sax., bil; Pers., bil.

**BETTER, BEST.** Ang. Sax., betere, betest; Ger. Vet., baz, better; bezisto, best; Goth., batiza, batista. The positive degree of these adjectives is the Sans. bhad, good. Fortune. Greek, *βελτιων*, beltion, *βελτιστος*, beltistos. The "ter" is the Sans. compar. suffix *tar*. The st of best, and Greek istos, is the superl. suffix *ishta*. Pers., behter, better; behterin, best; Dan., bedre; Island., good, betre, best.

**BITE.** Ang. Sax., bitan; Ger. Vet., biz, to bite; Goth., bit, to bite; beita, bait, bitum, from the Sans. root bhid, to cleave, findere. Hence, Eng., to bait, a bait. Hib., birin, a little pin; bior, a sharp point. A bight; Dan., bide; Scand., bita, mordere, infin. m. ek bit, I bite; bit, morsus.

**BLOW.** Ang. Sax., blowan; Ger., blasen, from the Sans. *dma*, flare, to blow; Ger. Vet., blajan, blahan, blasan, to blow. Perhaps Eng. blazon. Blast. Bellows. Flachern, to flicher, to flare. Dan.; bløese.

**BOAT.** Ang. Sax., bat; Scand., baatur; Sans., pota, from the root *pu*, purificare, to purify. Dan., baad. Purification by water. The t final is from the Sans. suffix *ta*,

which forms in Sanskrit abstract substantives, as, *prithu*, broad; *prithuta*, breadth. *Stri*, woman; *stri-ta*, womanhood. *Ta*, is the suffix of the perfect pass. participle, and is identical with the demonstrative base *ta*, "that," from whence is the Eng. "that." Egypt., *ha*, an elegant kind of boat; Chinese, *chwân*.

**BOY.** Sans., *bala*, a boy, from the root *bal*, to nourish; *balaka*, a boy. Hib., *ballach*, a boy; Dan., *barn*, a child; Egypt. R., *aat*; Island. and Goth., *barn*, *bairan*, to bear.

**BLAND.** Lat., *blandus*; Sans., *mand*, *exhilarare*, to exhilarate. Hence, Hib., *meadhrach*, glad, joyful, merry.

**BRAHMA.** Sans., *brahman*, according to Wilson, from *vrih*, *crescere*, to grow. I consider the *bra* of *brahma* to be the preposition *pra*, before. *Ma* is the Sans. suffix *man*, the termination of the pass. and middle participles, by which are formed substantives, as, Sans., *sush-man*, fire, as "that which dries." Ushman, the burning. Therefore, *brahman* may mean being, or existing before.

**BREAK.** Ang. Sax., *brecan*; Goth., *brikan*; Sans., *bhanj*, to break. Hence, Lat., *frango*; Hib., *brisim*, I break; Lett., *braks*, fragile; Fr., *debris*; Eng., *brittle*, *fragile*, *fracture*, *fraction*, *prism*, *fringe*, perhaps *Frances*. *Madvig* gives *frag* for the root of *frango*; but what *frag* is, or what it means, or why it is the root, he does not inform us. Celt., *briw*, a bruise, a break; *tori*, to break.

**BLOOM.** Ang. Sax., *bloma*, *blovan*, to flower; Ger., *blume*, a flower; *blühen*, to bloom; Ger. Vet., *bluon*, *pluon* id; Goth., *bloma*, *flos*, a flower; Sans., *pfuchch*, to expand into a flower, from *phal*, to produce fruit. Hence, Greek, *φύλλον*, *phullon*; Lat., *folium*, *flos*, a flower; Eng., *foliage*.



derived from *bhar*, to support; in that case, brother means the agent of support, or the supporter, as the stay of the mother, sisters, and younger brothers, after the father's death. So in a passage of Savitri, "When the husband of the mother is dead, that son is culpable who is not the protector of his mother." Greek, *φρατηρ*, *phrater*; Lat., *frater*; Hib., *brathair*; Russ., *brat*; Lith., *brotris*; Chinese, *te*, the law of supporting the parent is strictly observed in China; Austral., *bing-ngai*, *kumbul*; Pers., *bratr*; Hung., *testver*, *batya*. In China, on the death of the father, the eldest son becomes steward of the estate, for the benefit of the mother, brothers, and sisters. Also, Eng., *brat*; Dan., *broder*.

**BRIDEGROOM.** Groom, Ger., *brauti-gam*; O. H. Ger., *brut-gomon*, properly *braut-mann*. The Goth. base, *guman*, "man." Groom therefore means "man." In Lat., *ho-min*, *hemôn*, Goth., *gu-man*, signifies the "born;" the *min* is found in *femin-a*, *wo-man*, and in *ge-mini*, "born together." Dan., *brudgom*. The *gu* is from the Sans. root *jan*, to produce, to bear; *mon* is Sans. *mana*, the termination of the part. middle and passive; in Greek, *meno*. Therefore, *go-mon*, *gu-man*, *ko-mon*, Lat. *homon*, mean being born, *i. e.*, a man; and *brut-gomon*, *bridegroom*, are *brideman*. O. H. Ger., *braut-mann*. Man, according to the Latin expression, is simply the being, as in Sans. *jana*, the born. Celt., *geni*, birth; Island., *brudgume*.

**BROW, Eye-brow.** Ang. Sax., *bræw*; Ger., *augenbraune*; Ger. Vet., *brâwa*; Sans., *bhrû*. Hence, Greek, *οφρυς*, *ophrus*; Russ., *brovj*; Dan., *bryn*, *oeienbryn*; Egypt., *an-hu*, eyebrow; Copt., *noh*; Scand., *brun*.

**BROAD.** Ang. Sax., *brâd*; Ger., *breit*; Goth., *braid-s*; Sans., *prithu*, broad, from the root *prath*, expandi, to be

expanded. Hence, Greek, *πλατυς*; Lith., *platus*; Hib., *farsaing*, width; Lat., *pratum*; Span., *prato*; Eng., *plate*, *platter*, *prado*; Ger., *platz*, *prater*; Eng., *place*; Ital., *piazza*, *prato*; Dan., *bred*; Scand., *breidur*.

**BECAUSE.** O. Eng., *by cause*, a translation of Latin *causâ*. Because is a substantive, with the sign, *by*, of the ablative case prefixed. Fr., *par, by*; *ce que*, this which.

**BIDE** to. Celt., *bod*, to be; Sans. R., *bhû*, to be; Dan., *bie*, to stay; Island., *bua*, *habitare*, *byr*, *urbs*, a *byggin*.

**BOTH**, is a compound of two words. Ang. Sax., *ba-twa*, *butu*, *butwu*, the *ba* and *bu*, and *bo* of both, is the prep. *be*, or *by*, meaning to, near to, the final syllable of Sans. prep. *abhi*, near to, towards; Ger., *beide*; Dan., *begge*, *baade*, compounded of *bei*, *bi*, near to; O. H. Ger., *umbi*, *um*, is a prep., signifying about, near to. The *th*, of both, and the final syllables of the other words, *twa*, *tu*, *de*, are the Goth. *bai*, *ba*, two, nom. pl. mas. and neut.; also nom. pl. *bajoths*. Slav., *oba*, both, *o* is a preposition; Greek and Lat., *ampho*, *ambo*, *am*, is a prep., meaning about, near to, as *am-plector*; Sans., *ubha*, both, "*u*" is a prep. and prefix; Zend, *uba*, both, "*u*" is also a prep. Thus each first syllable is a prep., having the same meaning, about, near to. The final syllable only, means two. Goth., *ba*, *tva*, two; Sans., *dva*, *dwa*, two; therefore, both signifies about, near to, two. "Bosworth, in his Ang. Sax. Dict., says *batwa*, *butwu*, signify, both two." The *ba* and *bu* are the preposition *by*, near to. In the word *bufan*, above, he allows *bu* means *by*, but in *butwu*, he says it means both. Twain, from Goth., *tva*; Sans., *dwa*, two. Twins. The Goth. *ba* is through aphæresis, from Sans., *ubha*, both. Both is perhaps simply a contraction of the Goth. *bajôths*, the nom. pl. of *bai*, both.

**BREAD.** Welsh, bara ; Island,, braud.

**BRIEF.** A. Scand., bref, literæ.

**BARK,** a Ship, Barque. Scand., barken, barden ; Dan., barke, bære, to bear ; Sans. R., *bhri* ; Goth., bar, to bear, or carry ; Hib., beirim, I bear ; O. Egypt. R., au, born of ; Chinese, sang, to bear ; Egypt., hni, barge of Socharis.

**BLOOD.** Scand., bloth, n. g.

**BURN.** Scand., ec brenni, uro, flammo, I burn ; brand-rensis, a sword ; Eng., brand ; Sans., prush, to burn.

**BETWEEN.** Ger., zwischen ; Sans., bhi, by, near to, and dwi, two ; Ger., zwei, two ; also twain, twins. Superl., betwixt. Twixt is the superl. of two, as deuxième is the superl. of deux. Between can only be used with reference to two parties ; among or amongst, when three or more are concerned. Between signifies by, or near two. The *eme* of the French ordinal numbers is the superlative suffix, Lat. *imus*.

**BUDHA.** Sans., budh, cognoscere, to know ; Zend, buhd, to see ; Lith., bundu, to watch ; budrus, vigilant ; Russ., bdju, to watch ; bodryi, a watchman, vigil ; Slav., bûditj, expergefagit ; Goth., bud, to command, biuda ; Ger., bieten, gebieten, to bid ; Erse, fodh, knowledge.

**BRUIT.** Sans., bru, dicere ; Russ. Vet., billa, to speak ; Lith., bilôju, to speak ; Hib., bri, a word ; bruidheann, speech ; Scot., bruidhean, speech, tumult ; bruidneach, loquacious ; Cam. Brit., brud, a chronicle, a prophecy ; brudiwr, a prophet ; Greek, *ρημα*, rema, a word ; Ger.,

spreche, speech; Sans., *bhany*, to speak; Hib., faighim, faigh, a prophet.

**CANDLE.** Ang. Sax., candel; Sans., *kan*, splendere, to shine. Hence Lat., candeo, candela; canus, hoary; Hib., cann, the full moon; Pers., kandeel; Island., kinder, fire. Perhaps Eng., to kindle; Chinese, chuh. The suffix *la*, Sans. *la*, has an active signification; candle, means shining.

9 **CANDELABRUM.** Brum is from the Sans. root *bhri*, fero, to bear, or carry; therefore, candelabrum is what bears or supports the candle. Candela, Dan., lys, a candle, *i. e.*, a light.

**CALL.** Ang. Sax., cegan; Sans., *kai*, sonare. Perhaps Greek, *καλεω*, kaleo, to call. Hib., cail, a voice. Perhaps Eng., carol. Hib., cailbe, a mouth; Dan., kalde; Island., kall; Celt., cerdd, a song; ganu, to sing; galw, to call.

**CANAL.** Lat., canalis; Sans., *khani*, fodina, from the Sans. *khan*, to dig. Hence Greek, *χαυνω*; Ger. Vet., ginem, ginôm, to gape; Ger., gähne, I yawn; Ang. Sax., cina, rima; cinan, to gape; Chinese, kow; Dan., canal.

7 **CEREMONY.** Lat., ceremonia. The cer, through the Lat. *creo*, I create, make, from the Sans. root *kri*, to create, to make. The mon is the Sans. suffix *man*, from the suffix of the middle and passive participles, in Sanskrit, *mana*, in Greek, *μενος*, *menos*; thus, *kri*, to make, forms *kriyamāna*, being to be made, made. The “*y*,” in Lat. “*ia*,” is the Sans. suffix *ya*, which is the suffix of a Sans. gerund, and has the meaning of after, with, through; thus, *nir-gam-ya*, after going out, from *gam*, to go. Dan., ceremonie.



**CHAMP.** Sans. R., cham, edere, to eat; Dan., tygge, to chew.

**CHANT.** Ang. Sax., geddian; Sans., chan, sonare, to sound; Goth., hana, a cock; Lat., cano, I sing; Chinese, ch'hang; Lat., gallus? Dan., cantor, chanter; Island., kued, I sing; Eng., to coo.

**CHANTICLEER.** Sans. R., chan, to sound; Celt., can, a song, cantus.

**CHARIOT. CAR. CART.** Ang. Sax., cræet; Ger., karre; Sans., char, ire, to go. Hence Lat., curro, currus; Greek, kuro; Hib., cara, a leg; carachad, moving; carachd, motion. Perhaps carack, a ship. Ger. Vet., hor-sc celer; Ang. Sax., hors, horse; Dan., karret; Eng., car, carriage.

**CHURN.** Ang. Sax., cernan, to churn; Ger. Med., quirn, kurn, a churn; Goth., qairnus, a mill, kaurn; Ger., korn, kernen; Sans. R., jri, conteri, to be beaten together, to grind. Hence Russ., zerno; Slav., zrjeju, maturesoo; Lith., girna, a millstone; Russ., schernov id; Scot., quern; Dan., kjerne.

**CLEAVE.** Ang. Sax., cleafan; Ger., splitter, splinter; Scand., ee clyf, I cleave; klufo, they clove; Ger. Vet., splitar, id; Ger. Mid., splize, scintilla; Ger., spalte, a cleft; Goth., skaida, I separate; Sans. R., chchid, scindere, to cut. Hence Lat., scid, scindo, I cut; Greek, σχιδ, schid, σχιζω, schizo, I separate; Goth. Mid., schite, I cleave; Lith., skaldau, I cleave; Hib., scaithim, I cut off; spialim, I dilacerate; Amerik., to spill, to cut; Sans., chhind, scind; Greek, σκινδ, skind; Eng., spile, splinter, scathe; Span., spada, a sword, spade, shovel; Dan., klove; Erse, skoiltea,

cleft; Egypt. R., bhn, to cut, incline; Copt., beh; Egypt., hska, to cut in pieces.

*1. Eng. kara  
ins. kara  
Bak?*

**CHARACTER.** Lat., character; Greek, χαρακтер, charakter; from Sans., kara, a hand, a letter, as a-kara, the letter "a." From the root kri, to make. The ter is the Sans. suffix of agency, tri, tar meaning faciens, factor, the doing, or agent; *e. g.*, kri, to make; kartri, a maker; gam, to go; gantri, a goer; pach, to cook; paktri, a cooker. The er, in these words is a remnant of the Sans. tar, or tri. From kri, to create, come, Hib., caraim, I perform; ceard, an art, a trade; Cam. Brit., creu, to form; Island., ger-dh, an action; Dan., charakteer.

**COAL.** Ang. Sax., col; Ger. Vet., colo; Sans., jwal, flammare, to burn; Hib., gual, coal; guallaim, I blacken, I burn; Ger. Vet., wallu, I am hot; walm, heat; perhaps Eng., warm, warmth; Hib., gal, heat; galla, beauty; gallad, a lass; gala, day; Chinese, mel; Dan., kul; Island., kol.

**COLD.** Ger., kalt; Sans., jala, cold; Lat., gelu, glacies; Fr., glace; Goth., kalds, cold; Lith., szaltas, cold; Hib., gil, water, from Sans. gal, to flow; Chinese, han; Dan., kulde; Island., kalldur.

**COME.** Egypt. R., ai, to come; amn, to approach; Ger., komme, kam; Goth., qiman, to come; Sans., gam, ire, adire, abire, to go, to go to, to go from; Chinese, lae, come; Dan., komme. To go, and to come, are from the same Sans. root, gam. Island., kem.  $\chi\sigma$ , of  $\epsilon\rho\chi\omicron\mu\alpha\iota$ .

**COWL.** Ang. Sax., cufle; Sans., chil, vestire; Hib., ceilim, I conceal; caille, a veil; Lat., celare, to conceal; Ger. Vet., hilu, I conceal; Eng., helm, hide.

**COW.** Ang. Sax., *cu*; Ger., *kuh*; Ger. Vet., *chuo*; Sans., *go*; Lett., *gôw*; Dan., *ko*; O. Egypt. R., *ah*; Copt., *ahē, ēhē*; O. Egypt., *aua, a cow, ha*; Copt., *ehe*.

**CORRODE.** Lat., *cor-rodo, con and rodo*; Sans., *rad*, *fodere, to dig*; Lat., *rodo, to gnaw, radex*; Eng., *a root, a radish*; Dan., *oræde*.

**CREATE.** Lat., *creo*; Sans., *kri, to make, create*; Cam. Brit., *creü, to form*; Ger. Vet., *karawan, to prepare*; Hib., *caraim, I perform*; Greek, *χεῖρ, cheir, a hand*; Lith., *kair, a hand*; Dan., *skabe*; Celt., *creu, to create*; *cread, creation*; Gael., *ceard, caird, a worker*.

**CHAR, to, Charwoman.** Sans., *kri, to do*; *kar, to perform*; Cymric Celt., *creu, to create*; Sans. R., *char, to do*; Eng., *gar, to make*; Dan., *djore id*.

*Q-S. Goro*  
*to turn*  
*Rich*

**CROON, to.** Sans., *krand, to lament*.

**CROW.** Ang. Sax., *ceo, craw*; Sans., *karava, a crow, from ka, and rava, sound=the sound ka; rava is from ru, to sound*. Hence Greek, *κοραξ, korax, corvus*; Dan., *krage*; Scand., *geri, gera, dat. e*.

**CRUEL.** Lat., *crudelis*; Sans., *krudh, irasci, to be angry*; Hib., *corruidhe, anger*; *corruigh, fury*; Dan., *grum, grusom*; Ger., *grausom*.

**CUT.** Lat., *culter, a knife*; Sans., *krit, to cut*; Lith., *kertu, cædo, I kill*; Slav., *korju, I cleave*; Dan., *skiaere*.

**COULTER.** Lat., *culter*; Sans., *krit*; Hib., *cuirc, a knife*; Ital., *coltello*; Fr., *couteau*; Dan., *kniv*.

**CONTRARY.** Lat., contra, against; contrarius. Con is the Sans. sam, cum, with; Greek, *ων*, sun. Tra is the suffix tar, of the comparative degree. The riu, of rius, may be the termination of the Sans. genitive sya, and signifies of, or belonging to.

**CORDIAL.** Cordi is the dative of Lat. cor, a heart; Sans., hard, a heart. The "a" is the "a" of talis, such; the "l" is a remnant of lis, like, resembling, from Sans. dris, like, resembling; therefore, cordial is what resembles the heart. The dative case is placed after adjectives of similitude; therefore, cordi is the dative.

**CONVEY.** Lat., conveho. Con, Sans. sam, with; and Sans. R. vah, veho, to carry, in a carriage.

**CASES.** The case terminations are for the most part pronouns. In the more sunken, insensible state of the language, the spiritually dead case terminations are in their significations of space, replaced, supported, or explained by prepositions, and in their personal signification by the article.

**CHURCH.** Dan., kirke; Caled., kirk. We hear University men declare from the pulpit, that this word is derived from the Latin and Greek *εκκλησια*, ecclesia, that is, a Scandinavian or Celtic word from a Greek word, which is unusual, and contrary to rule. They had better have suggested the word *κερκis*, kerkis, the seats of a theatre, so called from their wedge form, sloping down from above; and as the pulpitum, thymele, was placed in the orchestra by the Greeks in front of the stage, which was called pulpitum by the Romans, the two words might have come from the same place. I cannot help thinking that kirk is from some

Celtic Druidical word, meaning circle, or stones, and not from the Latin *circus*, nor Greek *κυριακος*.

**CONCORD.** Lat., *concor(d)*. Con, Sans. *sum*, with; and *cor(d)*, Sans. *hrid*, the heart. Sans., *suhridam*. The Sans. proves that cord means "heart," and not chorda, a string; also, misericord. Goth., *armahairts*, pitiful.

**CULOUS.** Lat., *culus*, a suffix, ridiculous. *Culu* is from Sans. *kara*, making; hence ridiculous, making to laugh; *piaculum*, that which makes to atone; *spectaculum*, that which makes to see; *poculum*, makes to drink; *baculus*, makes to go; *reticule*, which makes to hold; not a diminutive, not a little net. Madvig says, *culum* denotes the means or implement, but as usual does not explain why. *Kara* is from Sans. R. *kar*, to make; O. Eng., *gar*, to make.

**CROUS.** Lat., *crus*, *crum*, from *kar*, to make; ludicrous, causing enjoyment; *lucre*, *lucrum*, causing to pay, gain.

In the words *reticulated*, *opus reticulatum*, see walls of Hadrian's villa, Tivoli, the meaning of diminution is neither expressed nor understood.

**CRE.** Suffix, from *kar*, to make; *sepulcre*, *sepulcrum*, that which makes to inter; *fulcrum*, that which makes to support.

**CLE.** Spectacles, *kri*, to make, to see.

In Latin, *ulus*, not *culus*, has a diminutive signification, as *hortulus*, a little garden; Ital., *vicolo*, a little street, from *vico*.

**CHURCH.** Ang. Sax., *kiric*, pro *kirc*; Ger., *kirche*; Ger. Vet., *kiricha*; Icel., *kyrkia*; Sans., *griha*, from *gra*, 19

capere, to take; this is very doubtful. E. W. Eichhoff shirks the derivation of church, and Schoebel also.

**DAY.** Ang. Sax., *dæg*; Ger., *tag*; Island., *dagur*; Goth., *dags, daga*; Sans., *div*, to shine, splendore; Camb. Brit., *diev*; Hib., *dia*; Armor., *diez, dies*, a day; Lat., *sub divo*; Dan., *dag*.

**DIVINE.** Lat., *divus*; Sans., *div*, to be bright; Greek, *διος, dios*; Lat., *deus*; Sans., *dyu*, a day; Celt., *di, dia*.

**DIE, to.** Ang. Sax., *dydan*, to die; Sans., *da*, to cut off, to separate, *abscindere, desecare*; Greek, *δαίωμα, daiomai*, to part; Camb. Brit., *de*, to part. Dead, a parting, a separation. Austral., *tetti*, to be dead; Chinese, *wang*, to die; Island., *daude*, and Goth., *dauths*, death; Island., *dey*, to die.

**DEUS.** Sans., *deva*, from root *div*; Egypt., *ha*; Copt., *hoou*.

**DEED, To do.** Sax. Vet., *dôm*, I do; Ger. Vet., *tôm*; Ger., *thue*; Sans., *dha*, ponere; Zend, *dha*, to do, to make; Slav., *dje-jû*, I do; Hib., *deanaim*, I do; Goth., *deths*, a deed. The "th," and the final *d*, of deed, are from Sans. suffix of the perf. pass. part., *ta*. From *da*, to give, *datta*; Lat., *datus*, given; *dha*, to do, *dhatta*; Goth., *dedi*, done, deed. The final "d" of deed, loved, filled, buried, &c., from the same suffix, *ta*; also the final *t* in the Ger. "that," done, a deed. Dan., *daad*.

**DAUGHTER.** Island., *dooter*; Ger., *tochter*; Ang. Sax., *dohtor*; Dan., *datter*; Goth., *tohtar, duhtar, dauhtar*; Sans., *duhtri*, from *duh*, to milk, *mulgeo*, and *tri*, the suffix.

of agency; Hib., duighaim, I drink off; Scot., deoghail, to suck the breast; Goth., tuh, to draw. Daughter means suckling; oue who suckles another; from duh, to milk. Chinese, neu; Hib., dear.

*One son suckled?*

**DEAL**, to. Ang. Sax., daelan, to deal; dael, a part; Ger. Vet., tail, teil, a part; tilo, deleo; Goth., dails, a part; Sans., dal, findi, to be divided. Hence Lat., dolo; Hib., dail, a portion; dailim, I deal out, I give; duil, partition; duillean, a spear, a pin; duille, a leaf; Chinese, keaou, dealing; Lith., dalis, a part; daliju, to divide; Eng., to deal out cards; that is, divide a pack of cards. A great deal, is a great division.

**DOLE**, to. From Sans., dal, to be divided. Deal, is division. Dan., dele, to deal.

**Dictate**. Ang. Sax., dihtan, to dictate; Goth., tih, gateiha, I say; taikjna, I show, tell; Sans., dis; Zend, dis, to shew; Lat., dico, I tell; decus, honor; Greek, δεικνυμι, deiknumi, I shew; Dan., dictere.

**DIS**, in composition, as in Disagreeable. Sans., dus, dur, malus, bad, difficult; Greek, δυσ, dus; Lat., durus; Hib., do, as dodhail, bad luck; Lith., durnas, a fool; Greek, δυσμενης, dusmenes, δυσδαιμων, dusdaimon, unhappy; Eng., dif, in difficult. Desdemona. The Sans. root du, vexare, to vex; to afflict, dolore afficere.

**DOUBLE**. The dou is the Sans. dwa, two; Lat. and Greek, duo; the b is for euphony, as in the word humble; the le is a remnant of lis, Sans. dris, like, resembling. Thus, double, means like two. The root is Sans. dris, to see; Greek, δερκω, derko, I see; Hib., dearcaim, I see; Dan., dobbelt; Ger., doppelt.

**DIM.** Ang. Sax., dim; Sax., old, thim, obscure; Ger. Vet., demar, twilight; Sans., tamas, darkness; Sans. R., tam, dolere affici, to grieve; Lith., tamsa, darkness; tamsus, obscure; Lat., densus, dense; Hib., teim, dark; teimhen, darkness; teimheal, an eclipse; Eng., dimness; Dan., dum; Celt., dwys, dense; Egypt. R., achch, darkness; Copt., chaki. A gryphon.

**DEXTEROUS.** Lat., dexter, right; Sans., daksh, dexter, aptus, rectus, right, fit. The first syllable, dex, is the Sans. daksh; the ter is the Sans. comparative suffix, tar, as also in sinister, left; the ous, is the *us*, the Lat. suffix of the nom. case masculine, as dexterus, aptus, and is derived from the Sans. pronoun ya, which, he, the. In Ger., der, the, is still perceived in the suffix of adjectives, thus we say, guter, or der gute, not der guter; so *us*, in the Latin, and ous, in English, means "the." Bonus means the good man, because *us*, is *ya*, he; boua, the good women, because the *yā*, with a long *a*, means she. Chinese, yew; Celt., dheu, the right, and the south; cledd, the left hand, and north, is called gogledd.

**DARE.** Ang. Sax., dear; Ger. Vet., tarr, darr; Goth., gadars, audere, to be bold; Sans., dhrish, to dare; Pers. Cuneiform, darsh; Zend, darsh, to dare; Greek, *θάρσσω*, tharseo, to dare; Lat., au-deo; Hib., dasachd, boldness; Ger. Vet., tarst, thou darest; Chinese, kan, I dare; Austral., ma; Lith., drasus, bold; Greek, *θράσους*, thrasus, bold; Dan., tor; Celt., der, trust, confidence; taer, bold; Island., diarfur, bold, and daare.

**DO, to.** Ang. Sax., don, I do; Ger. Vet., tom, I do; Sans., dha, ponere, to put; Zend, dha, to make, create; Sax. Vet., dom, I do; Ger., thue; Lat., in compos., abdo,



condo, credo; Hib., deaneim, I do; Slav., dje-ju, I make; Dan., giore, to do.

DEED. Goth., deths, theme dedi, made, done; Hib., dan, work; Sans., *dhā*, to put, place. The final *d* of deed is the Goth. *di*, the Sans. suffix of the perf. pass. part. *ta*; Lat., tus; Eng., ed. In Sax. Vet., dad, a deed; O. H. Ger., tat; Ger., that; Slav., dje-lo, a work; Dan., daad, a deed.

DOMAIN. Sans., *dhaman*, domus, a house, from Sans. root *dhā*, ponere, to place; Hib., daim, a house, a church. Duomo; a dome, domicile, domestic. The *man* of *dhamān*, the *m* of daim and domus, are the Sans. suffix *māna* of present and perf. pass. and mid. participle, in Greek *menos*, and means made or done; as *dha*, to place; *da-damāna-s*, what is placed or builded. Dan., domaine. The Sans. long *ā* became short *ä*, in Zend; and *ε*, *ě*, in Greek.

DOOR. Ang. Sax., duru; Goth., daur; Sans., *dwar*, a door; Hib., dor, doras, a door; Lith., durrys; Greek, *θύρα*, thura; Lat., foris; Pers., dur; Ger., thür; Russ., dverj; Dan., dor; Welsh, dôr; Island., dyr. Compare Horne Tooke on the word, Door.

DOWN. Zend, *da*, to lay; Dan., duun; the pass. part.

DONOR. Lat., do, I give; dator, giver; Sans., *datrī*, a giver, donor; from Sans. root *dā*, to give. The final "r" is a part of the Sans. suffix of agency, *tar*, *tri*; as Sans. *dā*, to give; *datar* or *datrī*, giver; thus, "do, I give;" donor, dator, giver. Eng., give, giver; Ger., gehen, to give; geber, giver; Lith., dumi, I give; Slav., damj id; Greek, doo; Hib., daighim, I give; dailim id; Camb. Brit., dodi, to give; Chinese, pe, I give.

DUG—DIG.

DUGS. Mammæ, from Sans. *duh*, to milk.

DROP. Ang. Sax., *dropa*, a drop; *driope*, to drop; Ger. Vet., *trib*; Goth., *drib*, *pellere*, to drive; Sans., *dru*, *currere*, to run, to flow; Greek, *δρεω*, *dremo*, to run; Lith., *drimba*, it drops; Hib., *driogaim*, I drop, I trickle; *drabh*, a carriage; *drosky*, a carriage; Greek, *τρεχω*, *trecho*, I run. The river Drave, from Sans. *dravas*, flowing. Eng., to dribble, drip-stone, dripping; Austral., *por-ka-kil-li-ko*, to be dropped; Dan., *draabe*, a drop.

DRY. Ang. Sax., *drig*, dry; Ger. Vet., *trukān*, to dry; Sans., *drakh*, to dry; Island. Vet., *thurka*, to dry; Chinese, *kan teih*, dry.

DREAM. Sax. Vet., *dróm*, sleep; Ger., *traum*; Ang. Sax., *dream*, joy; Sans., *drai*, *dormire*, to sleep; Slav., *drjemati*, to sleep; Eng., *dormitory*; Dan., *drom* and *dromme*, to dream; Island., *draumur*, sleep.

DUAL. Lat., *dualis*; *du* is the Sans. *dwa*, two; Lat. and Greek, *duo*; the “*a*” is a vowel of conjunction; the *l* is a part of *lis*; Eng., *like*; Sans., *dris*, resembling, like. Thus, *dual* is like two. Hence Eng., *duel*.

DUST. Ang. Sax., *dust*; Sans., *tusta*, dust.

DRUID. Cymric, *derwydd*, from *derw*, the oak; Sans., *dru*, and *gwydd*, a wise man, from Sans. root *vid*, to know.

DIGNITY. Lat., *dignitas*; Sans. R., *dik*, *monstrare*, to show, to point out, and *tas*, *vedic tat*, signifies making; thus, *dignity*, making to show; i. e., distinguished. Hence Lat., *dico*; Greek, *δεικνυμι*, *deiknumi*, I show; Dan., *værdige*, to dignify; *værdighed*, *dignity*. The suffix, “*tat*,”

has become *hed*, in Danish; this Dan. *hed* resembles the Eng. *hood*, *head*, *womanhood*. *Dignus* means *shown*, *marked out*; the suffix *nus*, is the Sans. *na*, the suffix of a perfect pass. participle.

**DOUBT.** Ger., *zweifel*; Goth., *treifis*; Lat., *dubium*. The Sans. *dwi*, *two*; Ger., *zwei*; Goth., *tvai*; forms the first part of each word; in Lat., *duo*. The *t* is the Sans. *ta*, the postfix of the pass. participle.

**DOMESTIC.** Lat., *domesticus*; Fr., *domestique*, from *domus*, *house*; and the Sans. suffix *ka*, meaning *of*, or belonging to; therefore, *domestic*, *of*, or belonging to the house. Also in *musikal*, *of*, or belonging, appertaining to *musik*, and the *k* of *musick* means belonging to song, to the Muse; and the *l*, a part of *lis*, like. The *do* of *domus*, from Sans. *dha*, *ponere*.

**DRILL**, *to*, *Make a hole*. Ger., *drillen*; Sans. R., *tar*, *tri*, *to step beyond*, *to place beyond*; thus, *nostril*, the hole of the nose; *spandril*, the hole at each side of an arch, occupying the space between the arch and the square-headed moulding, *i. e.*, the hole of the span.

**DISPATCH**, *to*. Egypt. R., *aspu*.

**DID.** Ang. Sax., *ic dyde*, *thu*, *du dydest*, *hyre dyde*, also *gedyde*; Goth., *dedi*, *factum*; Sans., *dadâ*; Root, *dha*, *to do*. The Goth. *tauya*, *I do*, and the Lith. *dawau*, are from Sans. *da*, *to give*. O. Sax., *dëda*, *dedos*, *deda*; O. H. Ger., *teta*, *tati*, *teta*, *present is tuom*. The final *d* of *did*, is the *d* of *dha*. The final *d* of *had*, is the *d* of *dha*.

**D.** The final *d* in the following words, is derived from, is a remnant of, the Sans. root *dha*, *to do*. The auxiliary verb

*dha*, to do, as a suffix, forms the imperfect and præterite tenses of some verbs in northern languages; this suffix is *de* in Ang. Sax. and Island.; *da*, O. Sax. and Scand.; *ta*, O. H. Ger.; *te*, Ger.; *da*, Goth.; *da*, Franco-theotisca. Thus, Ang. Sax., ic dyde, I did; Franco-thetisco, ich machon, I make, I do; ich machoda, I made, the final vowel is here preserved; ich hauon, I have; ich hafda, I had; ich wille, I will, volo; ich wolda, I would; ich skal, I shall; ich scolda, I should; ich magh, I may; ich mogta, magta, I might; ich kan, I can; ich kunde, I could; ich muss, ich muoste, I must; Iceland., æg hefje, I have; æg hefje, I had; æg vil, æg vilde, æe skal, æg skillda; Goth., mosta, I must; pres. mot; skal, pres. skulda, I should, præterper. The Sans. verb, *dha*, is admirably retained in O. Sax. dom, dos, dot, or dod; Sans. dadhami, dadhasi, dadhati, I do, &c. The original long Sans. *a* of *dha* is retained in O. H. Ger. tat, and O. Sax. dad.

EAT. Ang. Sax., etan, to eat; Sans., *ad*, to eat; Lat. and Greek, edo; Lith., edmi; Slav., jadmi; Chinese, che, to eat; O. Egypt. R., am, to eat; Copt., ouōm; O. Egypt. R., ama. Am-t, devourer. O. Egypt., kaka.

ED. A suffix of the perf. and pres. pass. part., as beloved, said, burnt, for burned. This is the *tus* in Latin, as *amatus*; in Sans., *ta*, the suffix of the pass. part. perf., as *da*, to give; *datta*, given; in Goth., "*da*," as *tamida*, tamed; in Zend, "*to*," as *bas-to*, bound; in Lith., "*tas*," as *myl-i-tas*, beloved. The Sans. "*ta*" has its origin in the pronominal base *ta*, the, that.

EACH. Ang. Sax., ænlipig; Sans., eka, one, each, from the combination of "*e*," that, and *ka*, which? who? the interrogative base. The Greek *εκατερος*, *ekateros*, is the comparative of eka; Sans., *ekatara*, one of two persons;

Lith., ni-ekas, no one; Heb., echad, one; Hib., each, any; neach, any one, one, he; neach-tar, neither; Chinese, mei, each. Hence Lat., æquus, just, *f. e.*, single.

END. Ang. Sax., ende; Ger., ende; Göth., andeis, theme andja, end; Sans., *anta*, the end, death; Chinese, tsin; O. Egypt. R., ark, conclusion; Copt., olk; O. Egypt., asf. Inspu.

ENTER. Ang. Sax., innan, to enter; Ger., eintreten. The roots, or themes, *ter* and *tre*, are from the Sans. *tar*, *tri*, to go over, or beyond. Hence Eng., to tread; the *thre* in threshold. Lat., *trans*; the *tra*, in *in-trare*. The *en* is *in*. Thus, to enter, means to go beyond, in, or into. The Latin preposition *inter*, among, is compounded of the same words.

EQUAL. Ang. Sax., efen; Lat., æqualis, from Sans. *ekas*, one. The *lis*, the “*l*,” is the Sans. *dris*, like, resembling. Thus, equal is like one. Celt., eisor, an equal.

EVIDENT. Lat., *evidens*. The *e* is the Latin preposition, from, out of, which has its origin from the Sans. prep. *ati*, over, beyond; the “*vid*” is the Sans. root *vid*, *percipere*, *sentire*, to perceive, to know; Lat., *video*, I see; the *ent*, Lat. *ens*, is the suffix of the part. pres. tense act., derived from the same part. of the Sans. verb neuter substantive, *as*, *esse*, to be, viz., *sati*, the being; in Zend, the participle is *ant*, being; Lat., *sens*, being, in *ab-sens*. From the Sans. root, *vid*, spring Greek *ιδ*, *id*, *ειδον*, *eidon*, I saw. *οδα*, *oida*, is the same as Sans. *veda*, I know. Goth., *vait*, I know; *wita*, I observe; Eng., I *wis*; Ger., *ich wisse*, I know; Hib., *feth*, science; Camb. Brit., *gwyz*, *id. fiosach*, knowing; Boruss. Vet., *waidimai*, we know; Lith., *weizdmi*, I see; Sans., *vedmi*, *weidas*, a face; Slav., *vjemj*, I know.

**EVIDENT, Seeing from.**

**ERUDITE.** Lat., *erudio*, to make to hear, *eruditus*. The *e* is the Latin preposition *e*, from, out of Sans., *ati*, over, beyond; the *r* is for the sake of euphony; the *ud* is a part of the Lat. *audio*, I hear; Sans., *sru*, to hear; the “*i*” is the conjunctive vowel of the tenth class of Sanskrit verbs, and of the fourth conjugation of Latin verbs; the “*te*,” Lat. *tus*, is the suffix *ta* of the Sans. part. perf. pass., which has its origin in the demonstrative pronoun *ta*, that. Therefore, *erudite* means, having been made to hear from somebody, or something. Hence Greek, *κλῦω*, *kluo*, I hear.

**EVIL.** Ger., *uebel*; Goth., *ubils*, from Sans. “*a*,” negative, and *bala*, vis, power; *abala*, weakness; Chinese, *tae*; Egypt. R., *ban*, evil, sin; Copt., *boni*, *bōn*; Egypt., *hu*; Copt., *hoou*.

**EXTEND.** Lat., *extendo*; *ex*, from, out of; *tendo*, to bend; Sans., *tan*, to extend, to make. Hence Greek, *τείνω*, *teino*, I bend; Lat., *tenuis*, *tener*; Eng., *tender*; Goth., *thanja*, I bend; Russ., *tonju*, *tenuo*; Hib., *tana*, thin, slender, weak; Camb. Brit., *taenu*, to spread; Eng., *tenuity*, perhaps thin; Celt., *tynu*, I bend.

**EARTH.** Goth., *airtha*; Sans., *dhara*; Welsh, *daiar*; Armor., *duar*; Sans. R., *dhri*, *tenere*, *ferre*, *gerere*; Dan., *jord*; Scand., *hertha*.

**ER.** A suffix of agency; giver, singer. Ang. Sax., *er*, sanger; Lat., *tor*, *ter*, as *dator*, *mater*; Greek, *tor*, *ter*, as *γεννωρ*, *genitor*, *γεννηρ*, *geniter*; Veda, *tar*, *datar*, giver; Zend, *thra*, *doithra*, seeing, the eye; Goth., *thra*, *maurthra*, murder; Eng., *ther*, mother; O. H. Ger., *tar*, *hlahtar*, laughter; donar, thunder; O. Sax., *thunar*; Ang. Sax.,

thunor; Lat., tru, tonitru, thunder; Sans. R., stan, to thunder. Sans. suffix of the future participle, *tar* and *tri*, which forms nouns of agency and affinity, and means agent or doer, as Sans. matar, mother, the agent of producing, she that brings forth; paṭar, father, root, pa, to nourish, to rule, to defend, servare, tueri, sustentore, and tar, the agent; therefore, father means the nourisher, or defender. Dan., bager, baker, the agent of baking; Veda dialect, dātar, giver. The root Sans. *tri*, means to overstep; also to accomplish, to fulfil. Hib., teoir, genteoir, a begetter, a planter; Island., tur, prestur, pastor.

**EXILE.** Lat., exul, eksul, from ex, from, out of; and Lat., salire, Sans. R., sal, to move oneself. Therefore, exile, to move oneself from one's country.

Perhaps exalt, and exult, and insult, from ex, out of; in, against; and salto, to leap, from Sans. root, sal, to move oneself; therefore, to insult, means to move oneself against another.

**EYE.** Dan., œie; Ang. Sax., eage; Ger., auge; Goth., augo, older word, auhan; Sans., aksha, an eye, from Sans. root, aksh, to see. The suffix *a*, of aksha, has the power of forming abstracts, thus, aksha, means seeing. The Sans. aksh, has become in Greek, ok, ok, and op, op, *οπτομι*, optomi, I see; in Lat., oc, of oculus, thus, the oc of oculus means to see; the ulus, kulus, from Sans. kri, to make, signifies making to see. Junius derives auge from Greek, *αυγη*, auge, splendor. Minshew derives eye from Greek, *ειδω*, eido, video. O. Egypt., iri; Copt., allou; Chinese, yen; Island., auga; Sans., akshan; Goth., augan, an eye.

**ETHCLIPSIS.** Is the elision of *m*, when the next following word begins with an *h* or vowel, as, mult. ille, for

multum ille; this is in accordance with the Sans. anuswara. The anuswara, "echo," is a thick nasal sound like the "n" at the end of Fr. garçon. A concluding *m*, followed by semivowels, *y*, *r*, *l*, *v*, by sibilants, and *h*, passes into anuswara, thus, *tasyam*, in this, becomes *tasyan* before *ratrau*; also, in Latin, "*m*" is heard before *m*, *h*, and *p*, but *n* before the remaining consonants, as, *comburo*; but *concepicio*, *condo*; *tum*, but *tunc*. The Greek changed *m*, the sign of the Sans. accus., into *v*, *n*, and *a*, by the same law. In Goth., *m* becomes *n* before *bn*, *d*, and *t*.

EAST. Ger., *ost*; Scand., *austur*; perhaps Sans., *ud*, to rise; Greek, *εωc*, *eos*; O. Egypt. R., *abt*, *ibt*; Copt., *iebt*; Chinese, *tung*. The final *t* is a part of O. H. Ger., *os-tar*, and means towards.

EARL. Scand., *iarl*; acc. pl., *iarla*, *comites*; Lat., *comes*, from *cum* and *eo*. Perhaps *iarl*, from Sans. *i*, *ire*, to go.

EIGHT. Scand., *aatta*; Sans., *ashtan*.

EVEN, EVENING. Ger., *abend*; Goth., *anda-nahti*. The *e* and *a* signify *at*, or *to*; the *v*, *b*, inserted for euphony; the *en*, *end*, a part of the Goth. *anda*, signifying *ante*, before; Vedic Sans., *anti*, near. Not from Goth., *andya*; Ger., *ende*, the end; Sans., *anta*. *Anda-nahti*, signifies *fore-night*. The word *night* is omitted in Ger. and English. Also, in Goth., *anda-numfts*, signifies acceptance, the taking in front of. *Even*, signifies to the fore.

FAGGOT. From Sans., *pas*, *ligare*, to bind. Hence Lat., *fascies*, *fascia*. Perhaps *fas*, similar to *jus*, from Sans., *yu*, to bind. Greek, *πηγνυμι*, *pegnumi*, I bind; Eng., *fardel*; Russ., *pojas*, a bond; Island., *farg*, pressure.



**FAR.** Ang. Sax., feor; Ger. Vet., fer, procul, afar; Ger., fern; Goth., fairra, far. From the Sans. *parā*, back, away, forth, more remote, farther distant. The Sans. prep. *prā*, derived from *parā*, means before, in front, forwards, forth. Therefore, far may mean before, or in front of somebody, or something else. Compare Fore.

**FARE**, To go. Ang. Sax., faran, to go; faru, a journey; Ger., fahren; Goth., fara, I depart; Sans., *char*, ire, to go; Eng., farewell; a coach-fare; Ger., fahrt, a passage, motion, a coach-fare; Chinese, k'heu, go.

**FAIR**, a Fair. Ang. Sax., faran, to go, from Sans., *char*, to go; Bret., kaer; Chinese, sze. Doubtful?

**FEATHER.** Ang. Sax., fether; Ger., feder; Ger. Vet., fedara; Sans., *patatra*, a wing, from Sans. root, *pat*, to fall, to fly, and *tra*, ther, to go beyond. Thus, feather is an instrument of flying beyond. Pers., *pādar*; Chinese, maou; Scand., fiodr, f. g. penna, cuspis, telum; Egypt., ap, apa, to fly on high. Ap, the head.

**FATHER.** Ang. Sax., fæder; Ger., vater; Ger. Vet., fatar; Goth., fadrein, parents; Sans., *pitri*, *patri*, from the Sans. root *pa*, to nourish, and the suffix of agency, ther, Sans. *tri*, *tar*; thus, father is the nourisher or supporter. Zend, pata; Greek and Lat., pater; Hib., athair, for pa-thair; Chinese, foo; Hung., atya; Austral., bi-yung-bi; Celt., tad, dād, ei dad, his father; Goth., atta; Heb., ab; Island., fader.

The a in pa-ter is short, because the i of *pitri* is short.

**FATIGUE.** Lat., fatigo, fatiscor. The gue, is from the Sans. *aya*, which forms causal verbs, and means to make.

**FOAM.** Ang. Sax., *fam* ; Sans., *phena* ; Lat., *spuma*.

**FIRE.** Ang. Sax., *fyr* ; Ger. Vet., *fiur* ; Goth., *fon* ; Ger., *feuer* ; Sans. R., *pu*, to purify, which formerly was done by fire. Hence Ger., *bar* ; Eng., *pure* ; perhaps *focus* ; Chinese, *ho* ; Austral., *ko-i-yung* ; Greek, *πυρ*, *pūr*.

**FEAR.** Dan., *frygt*, *fright* ; Sans. R., *bhi*, *fear*.

**FAT.** Ang. Sax., *faet* ; Ger., *feist*, *fett* ; Ger. Vet., *feizt* ; Sans., *pyau*, *pinguescere*, to grow fat. Hence Greek, *πιας*, *pias*, *pinguis* ; Island. Vet., *feit-r*.

**FIEND.** Ang. Sax., *feond*, *fa*, a foe ; *feon*, to hate ; Ger., *feind* ; Goth., *fia*, I hate, *pro bia* ; *fiands*, an enemy ; Sans. R., *bhi*, *timere*, to fear, to dread. The *end* in Goth. *ands*, is the suffix of the Sans. part. pres. tense *an*, being ; Zend, *ani*. Fiend, therefore, means *hating*. Hib., *fi*, anger ; Lat., *fœdus* ; Greek, *φοβουμαι*, I am afraid ; Eng., *foe* ; Lith., *bijau*, to fear ; *baisis*, terrible ; Island., *fiande*.

**FIRST.** Ang. Sax., *fyrst*, is the superlative degree, of *fore*, Sans. *prā*, superl. *prathāma*, *first*. The *st* is suffix of the superlative, in Zend, *ista*, in Sans., *ishtha*. Hence Zend, *frathemo*, *first* ; Lat., *primus* ; Lith., *primas* ; Goth., *frum's*, or *frumist-s* ; O. H. Ger., *erister*, superl. of *er* ; Eng., *ere* ; Greek, *πρωτος*, *protos* ; O. Slav., *perv-yi*. These are superlatives of the Sans. *prā*, before. Lat., *præ*.

**FOOD.** Ang. Sax., *fedan*, to feed ; Ger., *futter* ; Goth., *fodja*, to feed ; *fodeins*, food ; Sans., *pā*, *servare*, *sustentare*, to preserve, to sustain ; Lat., *pasco*, I feed ; *pubulum*, food ; Lith., *penas*, food ; *penu*, to feed ; Russ., *pitaju*, I feed ; Eng., *fodder* ; Egypt. R., *ab*, flesh, viand.

**FORE, BEFORE.** The *be* in Ger., *bei*, near to, at, is the Sans. prep. *abhi*, near to, at.

**FORE.** Ger. Vet., *fra*, far; Goth., *fra*, *fri*; Greek, *προ*, *pro*; Lat., *pro*, *præ*; Lith., *pra*, *pri*; Slav., *pro*, *pri*; Hib., *fur*, *for*, *foir*; Zend, *fra*; Sans., *prā*, before, in front, forwards, forth. Hence, perhaps, Ger., *früh*, early. Lat., *præter*, may be the comparative of *præ*, *pra* is before in time, place, or quality. Ger., *vor*, *für*; Goth., *faur*; Celt., *rhag*, before. The Goth. *faura*, *faur*; Ger. *vor*, *für*, signify both before and for. In the O. H. Ger., *fora*, *foro*, *for*, *furi*, *fori*, *fore*, the meanings, before and for, are not firmly distinguished by form.

**FOR.** An inseparable prefix; is a distinct word from *fore*; and has a *contrary* meaning. Ger., *ver*; Lat., *re*, as *revoco*, I call back; Sans., *parā*, retro, back, forth, away. Thus, in Sans., *vrit*, to go; *parā-vrit*, to return back; Lith., *par*, in *par-eimi*, I come back; Ger., *kaufen*, to buy; *verkaufen*, to buy back, or sell; *rathen*, to counsel; *ver-rathen*, to betray; Eng., to bid, to for-bid, *i. e.*, to bid back; thus, *könig Hacon bad*, and *fyrir bad*, *i. e.*, bad back, forbad. To get by heart, the contrary to for-get, to give back the recollection. Hib., *farbhuille*, a back blow; *freagaraim*, I answer; Lat., *respondeo*; Eng., also *parā* has become *re*, *i. e.*, the first syllable *pa* elided, thus, *re-pond*, *re-sume*; Scand., *fyrir*, ante, reg. accus. For, is the *par* of *parā*, back.

**FORTH.** O. Sax., *fuor*; Ger., *fort*; Goth., *fôr*; Ang. Sax., *fore*, from Sans. *parā*, forth. It might also be derived from *prā*, before. Perhaps Celt., *fordd*, a road easily traversed. Scand., *runic*, *for*, *iter*.

**FOREIGNER.** Ang. Sax., *foregenga*. The *for*, is the Sans. *parā*, forth; the *eign*, is from *gangan*, to go; Sans.,

*gam*, I go; the *er*, is the suffix of agency, as in the Ang. Sax. *sang-er*, the singer, or agent of song; Sans. *tri*, or *tar*. Thus, foreigner is the person going forth. Ang. Sax., *wer-genga*, a stranger. Perhaps the “ang” in stranger is from *genga*, *gangan*, to go.

**FLASH.** Sans., *bhās*, *lucere*, to shine; Hib., *beosach*, bright; Lat., *fulgeo*, to flash. Fenes-tra, a window. Greek, *φαινω*. Fenes-tra, from *φαινω*, to shine; tra, through.

**FLOOD, FLOW.** Ang. Sax., *flowan*, to flow; Ger., *fluss*, a flood; *fliessen*, to flow; Ger. Vet., *flewiu*, I wash; Sans., *plu*, *natare*, to swim. Hence Lat., *plu*, *pluit*, *fluo*, I flow; Greek, *πλεω*, *pleo*, I sail; *φλωω*, *phluo*, I flow; Lith., *plus-tu*, I swim; Island. Vet., *flutato*, flow and flood; Russ., *plyvu*, or *plovu*, I swim; Hib., *plod*, a fleet; *plodaim*, I float; Scot., *plucas*, a flux; *lua*, *lu*, water, from *plua*, *plu*; *luinas*, motion, as of a stream; Hib., *luathaim*, I move, hasten; *luan*, a woman's breast; Ger. Vet., *fluz*, to flow; *flug*, to fly; Lat., *fluvius*, a river; Greek, *πλοο*, *plouo*, I sail; Hib., *falcaim*, I bathe; Ger., *fleet*, a flood, canal, river, *fluth*; Egypt. R., *ba-ba*, to flow, a stream; Copt., *bebi*.

**FLEET, A, Fleet, Swift.** Fleet-street, River-street. Fluent, from Sans. *plu*, to swim; Egypt., *hbb*, to flow, stream; Chinese, *k'he*, streams.

**FOUR.** Ang. Sax., *feower*; Ger., *vier*; Goth., *fidvôr*; Sans., *chatur*; Lat., *quatuor*; Zend, *chathwar*; Camb. Brit., *pedwar*; Lith., *keturi*; Slav., *cetyrje*; Hib., *ceathair*; Old North, *fiorir*; Chinese, *sze*.

**FUME.** Lat., *fumus*; Sans., *dhumas*, from Root, *dhu*, *agitare*, to agitate. The final *me*, is the Sans. suffix *ma*, a

pronominal base, which in substantives or adjectives denotes the person or thing which completes the action expressed by the root, or on whom that action is accomplished. In Lat., *mus*; in Greek, *mos*, as *thumos*; Lith., *dumai*; Slav., *dym*; Ger., *old*, *daum*, *toum*, *vapor*; Hib., *dlumh*, *smoke*.

**FRIEND.** Ang. Sax., *freond*; Ger., *freund*; Ger. Vet., *friunt*; Goth., *frijo*, I love; *frijonds*, loving, a friend; *fria-thva*, love; Sans., *pri*, *exhilarare*, *amare*, to love. The end, of friend, is the suffix of the part. Sans. *an*; in Zend, *ant*; of the verb *as*, *esse*, to be; in Goth., *onds*, as *frijonds*; in Ang. Sax., *ond*, as *freond*. Hence Ger. Vet., *fridu*, *frida*, peace; *Freda*, the goddess of love; Lith., *prie-telus*, a friend; Russ., *prijately*, *frac*, *fraw*, joyful. Perhaps Ger., *frau*; Greek, *φιλεω*, *phileo*, I love; *φίλος*, *philos*, a friend; Sans., *priya*, a husband; Camb. Brit., *priawd*, a married person; Chinese, *pang*, a friend; *yew*, friendly. The Goth. root, *fri*; Sans., *pri*.

**FROST.** Ang. Sax., *forst*; Ger., *frieren*, *frost*; Ger. Vet., *frus*, *frigere*, to freeze; Sans., *prush*, *urere*, *ardere*, to burn, from *pra*, before, and *ush*, to burn. Hence Ger., *gefrorn*, ice; *frostig*, *frosty*; Eng., *frore*; Milton, "burnt frore;" Span., *frio*; Lat., *frigidus*; Eng., *fresh*; Chinese, *lang*, cold; Fr., *froid*; Ital., *freddo*.

**FREEZE, FRIGID.** Ang. Sax., *frysan*; Ger., *frore*, *gefroren*; Sans., *bhrij*, *frigere*, to be cold. Friesland. Island., *frys*, *frigeo*.

**FULL.** Goth., *fulls*; O. H. Ger., *vol*; Sans., *pri*, *implere*, to fill; Lith., *pitnas*; Lat., *plenus*; Hib., *pailt*; Sans., *purna*, filled; Fr., *plein*; Ital., *pleno*; Span., *lleno*; Ger., *voll*; Celt., *llawn*; Dan., *fuld*, drunk.

**FRONT.** Lat., frons, gen. frontis, from Sans. prep. pra, before; Lat., pro, præ. Madvig says frons is a root, from which is derived frondere.

**FROM.** O. Sax., Ang. Sax., O. H. Ger., and Goth., fram; Dan., fra. Fram may be an abbreviation of frama; whence fra-ma-thya; Ger., fremd, foreign; also framis, further, the comparative of fram; Sans., param, ultra, further; parama, furthest; compare with the last, the Goth. fruman, first; Lith., pirmas, primus; and the Lat. primus. The “*m*” of fram, from, is not the sign of the accusative case, from para, before, but the *m* of the suffix of parama. Goth., fruma, pos., prior; compar., frumoz, prior; super., frumists, primus.

Horne Tooke says, Goth. frum, beginning, source, a substantive. H. T. never proved that from is used as a substantive. From the Dan. fra, from, comes fremmede, folk, strangers. Thus, Sans., pra, before, in front, forwards, forth; Goth., fram; Eng., from, id; Zend, fra, id; Egypt. R., an, of, by, towards, from.

**FORM.** Lat., forma, fero, to bear; Sans., dhariman, form, as borne, sustained; Root, dhri, or dhar, fero, I bear. The suffix *m*, *ma*, Sans. *ma*, is the suffix of the perf. pass. and middle part., and signifies made, or done; therefore, form means that which is borne, or formed.

**FOREBODE.** The prefix is from Sans. prep. pra, before, and Sans. R. budh, cognoscere, noscere, to know; therefore, forebode means to know before. Hence the god Budha, knowing, he who knows. Ger., vorbedeuten, to forebode.

**FREAK, FROLIC.** Scand., frekr, petulans.

**FOOT.** Scand., fotr.

**FALL.** Scand., fell, cecidit, he fell ; ec fell, I fall.

**FATHER.** O. Egypt., atf, possibly a-ft, or fat, and tf, also to hoe. A divine head-dress of two plumes, disk, horns and uræi.

**GAD.** Sans., gad, dicere, loqui, to talk ; Hib., gadh, voice ; Lith., gadijos, appellor, I am called ; zados, speech ; zodis, a word ; giedmi, I sing ; Sans., gai, to sing ; Polon., godac, to speak ; Chinese, kēang, voice ; Austral., wiya, to talk.

**GATE.** Ang. Sax., yat ; Sans., ga, to go. I consider the words gate and door to signify the openings in any enclosure through which we pass, and not the instrument which closes the opening ; thus, we go through gates and doors ; and the word gate means both motion, and door. Island., gat, foramen, an opening ; gata, a road.

**GAIT.** From Sans. ga, to go. Hence Ger., gehen ; Ger. Vet., gam, I go ; Goth., ga-tvo, a street ; Eng., go ; Scot., gang ; Ang. Sax., gangan ; Island., ganga, ire.

**GEAR.** Scand., geira, arma ; Lat., gero.

**GENUS.** Lat., genus ; Sans., jan, gignere, to beget ; nasci, to be born. Hence Lat., gigno ; Greek, γιγνομαι, gignomai ; Hib., genim, I beget ; Sans., jana, a man ; janā, a woman ; Lith., gemu, to be born ; gaminu, to beget ; gim-mine, genus ; Goth., kin, germinare ; Ger., keim, kind, a child ; Eng., a kind, kindred, kinsfolk ; Chinese, sang, born ; Austral., ko, born ; Celt., geni, birth ; Erse, gean, a woman.

**GENITIVE CASE, SUFFIX OF.** Eng., *'s*, with an apostrophe to supply the place of the elided *e* of the Ang. Sax. *es*; as Ang. Sax., *smithes*, of the smith; Eng., *smith's*; O. Sax., *as, es*; Goth., *is, s*, formerly *as, is*; Greek, *io, s, os, as, es*, and *os, os*, with long *ō*; Lat., *jus*, as *hu-jus*, of this; Sans., *tasya*, of this; gen. of *sa*, this; also *s* and *is*; Hung., *nak, nek*; Bohem., *a, u, ů, e*; Austral., *um-ba, ko-ba, kul, kal, kaleen*; Chinese, by position, as *jin uh*, man's house; Zend, *s*, fem. *as*, *nar-s*, of the man; Sans., *s, sya, as*, and *ās*. These suffixes are the genitive case of the demonstrative pronoun *sa*, this, the. Scand., runic, *hius, istius*.

**GO.** Ang. Sax., *gang*; Ger., *gehen*, to go; *gieng*; Ger. Vet., *gam*, I go; Goth., *gagga*, I go; also *qiman*, to come; *qima*, I come; *qam*, I came; Ger., *komme*, I come; *kam*, I came; Sans., *gam, ire, adire*, to go, to go to, to come. Hence Ger., *gasse*, a street; Sans., *gatis, gait, gasthro*, a street; Zend, *gatus*, a place; Lith., *zengiu*, I step; Goth., *gaths, gait*; Scot., *ceum, ceim*; Lett., *gaju*, I go; Hung., *menni*, to go; Chinese, *k'heu*. The Goth. *qiman*, to come, and *gagga*, I-go, are both from Sans. *gam*, to go. Scand., *gengom, iter fecimus*; eg *geng, eo*; Egypt. R., *aka*, to go; *ha*, to go before; *hr, tō go*; Copt., *hir*, to go.

**GOLD.** Ang. Sax., *gold*; Ger., *geld*; Sans., *gaura, flavus*, yellow. Hence Ger., *gelb*, yellow; Lith., *geltonas*, yellow; *giele*, the jaundice; Russ., *schiltyi*; Lat., *gilvus*; Chinese, *kin*, metal, gold; Hung., *pénz*.

The *gaura* is a yellow pigment, used by the Hindus in marking the forehead with the *Tilaca*, or sectarial mark, to this day. Egypt. R., "ant," yellow color; *anti*, yellow jasper.

**GOOSE.** Ang. Sax., *gos*; *gandra*, a gander; Ger., *gans*; Ger. Vet., *ganzo, gans*, the theme, *gansi, gensi*; Sans., *hansi*,



hansa; Lat., anser, a goose; Camb. Brit., gwyz; Armor., gwaz; Lith., zasi; Slav., gusj, from gonsi; headh, f.; ganra, m.; Hung., lud.

GLAD. Ang. Sax., glæd; Ger. Vet., glat; Sans., hlād, gaudere, to be glad. Hence Lat., gaudeo; Hib., gairdim, I rejoice; Slav., rad, rados 'ca, joy.

GET, To beget. Ang. Sax., getan; Sans., jan, gignere, to get; jana, a man; janā, Greek γυνή, gune, a woman; Chinese, jin, a man; Greek, γιγνομαι, gignomai; Eng., mankind. Genitor, progenitor.

GENITOR, PROGENITOR. Pro, Sans. pra, before; *gen*, Sans. jan, to beget; *i*, conjunctive vowel; *tor*, Sans. tri, the suffix of agency. Thus, progenitor is the begetter before. Genealogy.

GUN. Ang. Sax., gudh; Ger. Vet., gund, a fight; Sans., yudh, to fight, a fight. Hence Hib., iodna, spears, arms; iodnach, warlike, valiant; iodlan, a hero; Island., Vet., gunnra, a fight.

GRASS. Ang. Sax., græs, grasian, to graze; Ger., gras; Sans., *gras*, to devour. Hence Lat., gramen; Greek, grao; Eng., to graze, grameniferous; Island., gras; Goth., gras.

GRAB. Ang. Sax., gripan; Ger., greife; Goth., greipa, I seize; Sans., grabh; Veda dialect, grah, capere, to take; O. Pers., cuneiform, garb, grab; Zend, gerev; Pers., girif; Iceland., gripa; Slav., grablju; Lith., grebju, I seize; Hib., grabaim, I devour; Hung., kapni; Dan., greben.

GRIPE. From Sans., grah; Zend, gerep; Eng., grin, a snare, a trap.

*grin*

**GRASP.** Goth. Vet., gabala, and Ger., gabel, a fork, a tendril; Island., gryp.

**GAB.** O. Pers., cuneiform, gub; Sans., gup, vituperare, to vituperate; Pers., guftan; Pehlevi, guobia; Eng., gibberish, to jibber, to gabble.

**GRIEVOUS.** Lat., gravis, heavy; Sans., guru, heavy; Eng., grave, an adjective.

**GREET.** Ang. Sax., gretan; Goth., greta, ploro, I bewail; Sans., krand, clamare, flere, to shout, to weep; Dan., græde, to weep.

**GREEDY.** Ang. Sax., grædig; Goth., gredags; Sans., gridh, desiderare, to desire. Hence Ger. Vet., gir, kir, cupido; Ger., gier, eagerness; gierig, greedy; Slav., glad, hunger; Hib., gradh, love, charity, dear, affectionate; graidheog, a beloved female; graidheoir, a lover; gradhug-him, I love; Lith., godus, covetous; Goth., gredags, hungry; Chinese, t'han, greedy.

**GURGLE.** Sans., *garj*, clamare, to shout. Hence Lat., garrio, to chatter; gurgus, a whirlpool; O. Ger., kurran, to make a noise; Ger., girren, to coo; krago, gula, the gullet; kragil, garrulous; Eng., gargle, a goglet, from Sans. gri, deglutire, sonare, to sound; Lith., gerru, to drink; gr-lo, the throat; Lat., gula, the throat; glytio, I taste; Eng., garrulous; Ang. Sax., gale, I sing, in nightingale; Ger., nachtigal; Ger. Vet., nachtigala; Lat., gallus, a cock; Lith., gaidys, a cock; Lett., gailis; Greek, γῆρυς, geruo.

**GUN.** Sans., chun, to wound; Hib., guinim, to wound.

**GUSH.** Sans., *ghush*, proclamare, to proclaim; Hib., gioscam, the noise of a wheel that wants oil; gusgar, roaring; Cuneiform, gansha; Zend, gaosha.

**GUST.** Sans., *jush*, amare, to love; Zend, zaosa, wish; Hib., gus, desire; Goth., kus, to choose; Ger., kiese; Lat., gusto, gustus, taste; Greek, γευω, geuo; Chinese, yaou, desirous.

**GRAVE, to, Engrave.** Ang. Sax., grafan, to grave; Goth., graba, I dig; Ger., grabe, I dig; Sans., jribh, hiare, aperire, to open. Hence Ger. Vet., chlup, to cut; Ger. mid., klub, to gape; Ger., klaffe, kluft, a clough; Eng., a clough, a cleft, a cliff; Greek, γραφω, grapho, I write, I engrave; Hib., grabhaim, I carve; grafaim, I write; grafan, a grubbing axe; Eng., a grave; Ang. Sax., græf, id; Austral., tulman, a grave; Eng., a grub, to grub; Island., gref, I dig.

**GRISLY.** Ang. Sax., grislic; Ger. Vet., grus-lih, ir-gruiso, I dread; Ger., grausen, grässlich, horrible; Ger. Vet., in-gruet, he is horrified; Sans., *hrish*, horrere, to be horrified; Eng., grisly, terror, Milton; Island., grimmur, savage.

**GUEST.** Ang. Sax., gest; Ger., gast, a stranger; Sans., ga, to go; Welch, gwest; Ger., gasthaus, an inn; Scand., gisting, hospitium, victum, acc. sing. from ec gisti hospitium præbeo. Doubtful?

**GIVE, GIFT.** Ang. Sax., gyfan; Dan., give; Chaucer, yaf, gave; Scand., gef, I give; Goth., giban, to give; Celt., dawn, a gift; Sans., *da*; Lat., do, give. Schoebel omits this word, because it is difficult.

GAZELLE. O. Egypt., kahs ; Copt., skahsi.

GUNA. With regard to vowels ; it is of consequence to observe two affections of them, of frequent occurrence in the development of forms of Sanskrit ; one is called Guna, or virtue, the other Vriddhi, increase or augmentation. The existence of Guna, in Greek, Gothic, German, and Islandic, is demonstrated ; it is my positive opinion, that the law of guna exists in the præterite tenses of verbs in English of the strong conjugation, or form.

Guna consists, in Sanskrit, of putting forward a short *a*, and vriddhi, in that of a long one : in both, however, the *a* melts into a diphthong, with the primitive vowel, according to certain euphonic laws. Short *i* and long *i* melt with short *a* of guna into *e* long ; short *u* and long *u* into *o* long. These diphthongs dissolve again before vowels into *ay* and *av*. *Ri* short and *ri* long become, by the action of guna, *ar* short, by that of vriddhi, *ar* long. As in Greek, the short Sans. *a* is frequently replaced by  $\epsilon$ , epsilon ; so we find the Guna here, when a radical *i* or *u* is prolonged by epsilon. As Sans. *i*, to go, forms by guna, *emi*, from *a-imi*, I go, in contrast to *imas*, we go ; in Greek, we have  $\epsilon\mu\iota$ ,  $\epsilon\acute{\iota}\mu\iota$ , in contrast to  $\mu\epsilon\nu$ , *imen*. Sans. *budh* becomes *bōdh*, from *bauda* ; Eng., I abide, præterite I abode, by guna. In Goth., *vait*, from *vitum*, I know, we know. Ger., *ich sehe* ; Eng., I see ; præt. *ich sah*, I saw, by guna. Greek,  $\phi\upsilon\gamma$ , *phug*, becomes  $\phi\epsilon\upsilon\gamma\omega$ , *pheugo*. Goth., *at*, I, and *he*, ate, corresponds to Sans. *ad*, but in the present tense, *ita*, I eat. Lieut. Eastwick says, *eat*, is the præterite, this is a mistake for *ate*.

Eng., *speak*, *spoke* ; *break*, *broke*. Scand., *ec klyf*, I cleave ; præt. *klufo*, they clove. In Goth., *bud*, to offer, by guna, becomes, præterite, *bauth*. Bit, to bite ; bait I bit, præt. tense. O. H. Ger., *beiz*. In Greek, also,  $\pi\epsilon\pi\omicron\iota\delta\alpha$ ,

λελοιπα, εοικα, πεφευγα, by the law of guna. In Eng., I seek, by guna, has become præt. I sought; in O. H. Ger., ich bug, I bend, has become ich baug, I bent. Island., eg ber, præt. bar; eg mir, præt. murde.

**GREYHOUND.** Scand., grey, a dog; hunta, hunter. This word is not explained in Dictionaries. *But see Hunt*

**HALF.** Ang. Sax., healf; Ger., halb; Goth., halbs. Half is a compound of Goth. *ha*, signifying one; and *laiba*, a remnant; laiban, to remain. Also Goth., haihs, one-eyed; hanfs, one-handed; halts, lame; Scand., haltur.

**HARD.** Ang. Sax., heard; Goth., hardus; Ger., hart; Sans., *jarad*, durus, solidus, hard, solid; Chinese, sang; Scand., hardr, mas.; hörd, fem.; hart, neut.

**HE.** Ang. Sax., he; Ger., er; Ger. Vet., ir; Goth., hi, is; Sans., *i-s*; Zend, *ho*; Hib., e, ise; Lat., is, hic; Chinese, ke, tih, che; Austral., no-a; Fr., il; Ital., egli, esso; Hung., ö. The Sans. base is *i*. Icel., hann; Erse, se; Welsh, e, he, and ev; Chinese, ke; Egypt. R., f, he, him; Copt., f; Runic, hin, he.

**HIM,** The accus. of He. Ang. Sax., hine; Ger., ihn; Goth., i-na, (h)ina; Sans., *im*; Zend, *im*; Greek, *iv*, in; Lat., eum, hunc; Indian, im; Lith., in; Hung., otet. The character of the accusative is *m*, in Sans., Zend, and Latin; in Greek, *n*; Scand., *nn*.

**HIM,** Dative. Scand., honum; Ger., ihm; Goth., (h)i-mma; Sans., *i-shmai*. In Sans. and Zend, *e* is the sign of the dative case. Him, in its origin, is a dative; and the *m* corresponds with the Sans. *smāi*, of tasmai, to him.

**HIS**, The genitive of He. Ger., sein; Ang. Sax., sin; Goth., i-s; Sans., *i-shya*; Lat., hujus; Mæc. Goth., seins suus; Icel., hans. The Sans. terminations of the genitive are *s*, *syā*, *ās*, *ās*. Tahitian, tana, his; Welsh, ei, his.

**HEART**. Ang. Sax., heorte; Scand., hiarta; Ger., herz; Goth., hairto; Sans., *hard*. Hence Greek, καρ, kear; Lat., cor; Fr., cœur; Hib., cridhe; Lith., szirdis; Slav., srijdje; Bohem., srdce; Hung., sziv; Egypt., hat; Cornelian, an-m-hat. Compound of an, stone; m, of; hat, heart. O. Egypt., hati; Copt., het.

**HAVE**. Ang. Sax., habban, to have; Ger., haben; Goth., haba, I have; habais, thou; Sans., *hā*; Lat., habeo. This origin is doubtful. Chinese, yew; Island., hafa, to have.

**HERE**. Ang. Sax., her; Ger., hier; Goth., hēr. Locative adverbs are formed in Sanskrit by the suffix *trā*; in Zend, *thra* and *dha*; in Greek, *θα*, *tha*; Sans., *a-tra*, here. He, of here, is the Goth. *hi*, this; Sans. *sā*, *i*, and *is*, this; Lat., *hic*; the ere, or re, is the Goth. *r*, Sans. *ri*, from *tara*, the suffix of the comparative degree, in the form of the instrumental case, with a locative meaning. Thus, here, means in this place. The Lat. *hic*, here, is also the dative, *huic*, the old instrumental. Tre, in the word theatre, means place. In Sans., *i-ha*, in Zend, *i-dha*, mean here; the “*i*” is this, *ha* and *dha* may mean place. Celt., yma, here; y, Sans. *i*, this, and *ma*, place. In Celt., dre, tre, signifies place, as havdre, a summer residence. Vide Gomer, p. 82. Zend, hadha and ha-thra, here; ha means this.

**HELMET**. From Sans. *chil*, to cover; Scand., hialma galeas, from nom. hialmr, from ec hyl and hylmi, I cover.

**HIGHT**, Named. Ang. Sax., *hatan*, to name; Goth., *hait*, to be called; preterite, *haihait*. Hai is the Sanskrit reduplication; the syllabic augment in Greek.

**HELD**. Ang. Sax., *healdan*, to hold; Ger. Vet., *hi(h)halt*, held; Goth., *haihald*, held. The *hi* and *hai*, are the Sans. reduplication.

**HORSE**. Ang. Sax., *hors*; Ger., *ross*; Ger. Vet., *hros*, from Sans. *hresh*, *hinnire*, to neigh. Horsa. Egypt., *htra*, *htr*; Copt. Plur., *htor*; Chinese, *ma*.

**HITHER**. Ger., *hierher*; Goth., *hi-drê*. The *hi* is the Sans. *hi*, this; *ther* and *dre* are the Sans. *tara*, in the locative case, in which the expression of repose, in a place, is changed, to that of motion, to a place. Hither, means motion to this place.

**HOP**. Ger., *hüpfen*, to hop; Sans., *chup*, *se movere*, to move himself; Lith., *kopu*; Chinese, *tung*; Austral., *u-wol-li-ko*; Eng., a hopper of a mill.

**HOST**. Lat., *hostis*; Sans., *ghas*, to eat; Lat., *gusto*, *gustus*, *vescor*, *hospes*; Greek, *γασ-τηρ*, *gas-ter*, the belly; Goth., *gasts*; Ger., *gast*; *gast-haus*, *gast-hof*, an eating house, an inn; Lat., *hospitium*, a place of eating; Fr., *hospice*; Eng., *hospital*, *guest*, *hospitable*.

**HOURL**. Lat., *hora*; Sans., *vār*, *tempus*, *dies*, time, a day; Greek, *ώρα*, *ora*; Hib., *uair*, an hour, time; air, "uairibh," "sometimes;" Camb. Brit., *aur*, an hour; Island. Vet., *var*, in *tvis-var*, twice, two times; *thris-var*, thrice; Ger. Vet., *or*, *o*, in *ziuror*, *ziuro*, twice; Pers., *bar*, a turn, *vicis*; *bari*, once; *bar diger*, again. Hence, *ber*, means time or turn, in *Septem-ber*, *Decem-ber*; the seventh and tenth

time, of the moon. Chinese, teen-chung; O. Egypt. R., ast, some period of time; Copt., eset, intercalar.

**HUMBLE.** Lat., humilis. The hum, is humus, the ground; the b, is for euphony; the *le*, is *lis*, in Latin, and means like, from Sans. *dris*, like, resembling. Therefore, humble, means like the ground, low. Eng., humility.

9 **HYMN.** Greek, ὕμνος, umnos; Zend, *hu*, to extol; Ang. Sax., hymene; Arab., alla hu, praise Allah; halleluyah, praise Jah.

**HUSKY.** Zend, *husko*, dry; Island., haese.

**HERO.** Sans., *virah*, vir; Erse, fear, a man; Welsh, gwr; hence wraig, gwraig, a woman, a virago; Greek, ἥρως, heros.

**HEAR, to.** Ger., hören; Dan., hore; Ger. Vet., hlosen, losen, horiu; Goth., hansja; Sans. R., *shru*, audire. Hence Greek, κλυω, kluo, I hear; Celt., clu, clyw; Russ., slu; Goth., hliu-man, an ear; Ger., laut, hluti, a sound; hlutian, to sound; Lat., clutus, inclutus; Hib., cluinim, I hear; clos, hearing, report.

**HIGH.** Scand., har, ha, hatt, altus.

**HOME.** Scand., heimr, heimr-sala sedes domestica, salir palatia.

**HOUSE.** Chinese, fang tsze; keà, at home.

**ID.** A suffix, as torrid, fervid, limpid. Lat., torridus, fervidus, limpidus. Latin forms in idus, from neuter verbs, correspond to the participles in *ta*, in Sanskrit, as pratita-s,



extended ; *pidita-s*, pressed ; Greek, *φειρος*, *phertos*, borne ; Lat., *fertus* ; Goth., *da*, *as*, *tam-i-da*, tamed. The *i* is the conjunctive vowel. Island., *dur*, *tyn-dur* ; *perdi-tus*, lost, from *tyne*, I lose.

**IDLENESS**, Fault. O. Egypt., *asf* ; Chinese, *ping*, a fault.

**IGNITE**. Lat., *ignis*, fire ; Sans., *agni* ; Lith., *ugnis* ; Slav., *ogni* ; Goth., *auhn's*. Perhaps from Sans. *ag*, tortuousè ire, to go tortuously ; ignition.

**INVOKE**. Lat., *invoco*, to call upon. *Voco*, is from Sans. *vach*, *dicere*, to speak. Boruss., *en-wack*, to invoke ; *enwackêmai*, we invoke ; *enwackè*, they invoke ; *powackisna*, a proclamation ; Ger. Vet., *gi-wag*, to tell ; *gi-waht*, mention ; Ger., *er-wahnen*, to mention ; Hib., O *wack*, O speak ; *faighim*, I speak, I talk ; *faigh*, a prophet ; *faigle*, words, talk ; Serb., *vicati*. Perhaps *fugleman*, vocation, vox.

**IMPETUS**. Im, for in, against ; pet, from *peto*, I seek, from Zend, *pat*, to fly, Sans., *pat*, to fall ; the *us*, has its origin, in the base of the Sanskrit infinitive mood in *tu*. Impetus, therefore, means the flying, or falling against. Greek, *παρα*, *petao*, I fly.

**IN**. Ang. Sax., *in* ; Goth., *inna*, *ana* ; Ger., *an* ; Sans., *ana*, that ; Zend, *ana*, that ; Lith., *ana*, fem., *anas*, mas., that. The Lat. *inter*, among, is the comparative of *in*. Chinese, *tsaé* ; Scand., *i*, motum significans acc. regit. In, signifies this, or that (place).

**IS, HE**. Ger. and Goth., *ist* ; Island., *er* ; Lat., *est*, from Sans. *as-ti*, he is ; Greek, *ιστι*, *is-ti* ; Bohem., *jest* ; Lith., *est*. The *is* and *es* are the Sans. *as*, to be ; the *t* and *ti* are

the Sans. pronoun *ta*, he. Zend, *as-ti*, he is; Austral., *kut-tan*.

IT. Ang. Sax., *hit*; Goth., *ita*; Sans., *it*; Lat., *id*. *It*, is the obsolete neuter of the Sans. *i*, this. Island., *thad* and *hitt*, *it*.

IDOL. Greek, *εἰδωλον*, *eidolon*, from *εἶδω*, *eido*, I know, I see, from Sans. R. *vid*; Lat., *video*, I see; Cymric, *ailun*, *eilun*, an idol. Ail, like; *llun*, form. Hence Eng., *doll*.

INSTEAD. Ang. Sax., *anstatt*; Scand., *stada*, *stead*; Ger., *statt*. The *in*, Goth. *in* and *inna*, is from the Sans. *ānā*, this; Lat., *in*; Greek, *εν*, *en*; *stead*, a substantive, formerly a participle, Sans. *sthita*, *stans*, standing, from Sans. R. *sthā*, to stand. *Stead* and *statt*, mean either standing, or stood. Hence *bedstead*, *roadstead*, *homestead*. Ger., *stadt*, a town, that which stands; Hib., *stad*, stop, hindrance. *Stop*, is from the same root. *Stead* and *statt*, mean place. Lat., *status*; *in statu quo*, in the same place. Therefore, *instead*, is, in place. Dan., *istedenfor*; Arab., *bedāl*.

IF. Ang. Sax., *gif*, *yif*, *yf*, *gyf*; imper. of *gifan*, to give. H. Tooke copied this from Skinner. Goth., *gib*, *giban*; O. Eng., *gif*. Also from Goth., *ith* but, *if*, *iba* *if*, *yabai* *if*; O. H. Ger., *ibu*, *ipu*; New H. Ger., *obe*, *ob*; Lith., *yey*; Sans., *yadi*, *if*, from Sans. base *ya*, which, this. Also Sans. *iha*; Zend, *idha*. I consider *if*, to be derived from Goth. *ith*, or *yabai*; Sans. *iha*, *ya-di*; or from Island. *ennef*, *if*, and *ef*, *if*. Bish., *Ulfilas*, *giban*, præter. *gaf*; Arab., *in-kan*.

ING. Suffix, the burning. Lith., *degans*; Goth., *visan-dei*, the abiding; Lat., *infans*, infant; Sans., *dahanti*, the

burning, from the Zend, *ans*, Sans. *sati*, the being ; *san*, the part. pres. of *as*, *esse*, to be.

IMPERFECT, and Præterite Tenses, are formed in some verbs, of Northern languages, by an auxiliary verb, signifying to do, Sans. *dha*, to do, postfixed to the theme, with, or without, a vowel of conjunction. Eng., they *prayed* ; O. Eng. (Chaucer), they *prayden* ; Ang. Sax., I do, ic *dide*, I did ; O. Sax., *dëda* ; Scand., ec *hyg*, I believe ; ec *hugda*, I did believe, believed ; Ger., ich *suche*, I seek ; ich *suchte*, I seeked, or did seek ; Mid. High Ger., ic *tuon*, I do ; ich *tete*, I did ; O. H. Ger., *gavasida*, he dressed, the prefix, *ga*, has here lost its meaning ; Goth., *sok-ja*, I seek ; *soki-da*, I seeked, did seek ; Icelandic, *staredon*, they looked, did look ; ec *tyne*, I lose ; ec *tynde*. On mere *staredon*, in *mare intuebantur*. The *i*, of *sok-i-da*, is the vowel of conjunction. Also the *d*, of *had* ; Island., *haffdi* and *hefde*, from ec *hef*, I have.

We must, in respect to their origin, fully separate the passive participle from the imperfect and preterite tenses indicative. I loved, *i. e.*, I did love, is different in meaning and composition of letters, from the pass. past partic., the loved. Ich *liebte*, I *did* love, vulgarly, ich *that* lieben ; partic. past pass., *geliebt*, the loved. Fran., Theotis., ich *machoda*, I did make, I made ; partic. perf. pass., *gemachod*, the made. Goth., *sokida*, I seeked, did seek ; part. p. pass., *sokiths*, the sought. The suffix of the preterite, and imperfect tenses in this class of verbs, is the Sans. auxiliary verb *dhā*, to do. The suffix of the pass. past participle is the demonstrative pronoun *tā*, the, this, that.

In Latin, *amabam*, I was loving, the auxiliary Sans. verb *bhū*, to be, imperf. *bhavam*, I was, is the suffix ; but *ta*, Greek *τος*, *tos*, is the suffix of the pass. past partic. *amatus*, the loved. Greek, *πλεκτος*, *plectos*, *ποιητος*, *poietos* ; Island.,

denn, as *finna*, to find ; *fun-denn*, found. The suffix *bhū*, signifies existence, to be ; *dha*, signifies action, to do. Both, in the imperf. and præterite tenses, signify time.

The suffix *ed*, of the English imperf. and præterite tenses, has been altered from the old English *de*, into *ed*.

**INFINITIVE MOOD.** The prefix *to*, of the infin. mood, in English, is the sign of the dative case ; in Sanskrit, of the locative case. The suffix *ana*, of this case, in Sanskrit, is the suffix *an*, of Gothic, Persian, and Saxon infinitives ; the *en*, of German languages ; the final *n* having been lost in the Scandinavian and Swedish tongues ; the terminating letter, or suffix, is the Sans. *a* of *ana* ; this *ana* of the Sans. has been worn down to *e*, in the Danish and English tongues. In Greek, the Sans. *n* is retained. In the Veda Dialect of Sanskrit, the preposition *zu*, to, is postfixed to the infinitive, to express causal relation, in the suffix "*tu*," the simple dative case of an abstract substantive, as the *ana* in the Sans., means to ; the locative case is often used for the dative.

In Sans., the dative of common abstracts takes the place, in constructions, where the infinitive was to be expected in its genuine accusative function and termination of *tum* ; thus, dative, *gamanayô pachakrame*, he began to go (to the going) ; locative case, *bhartur aneshanê tvara*, hasten to seek a spouse, *i. e.*, in the seeking of a spouse ; the suffix *ane* is the *an* of Gothic infinitives, and means, to the.

This suffix, *ana* and *ani*, which is the means of formation of abstract substantives and of the locative case, in Sanskrit, on which suffix the infinitives of various Indo-Germanic languages are based, is identical with the demonstrative *anā*, and signifies to the ; Lat., *ad* ; thus, the prefix of the infinitive, in English *to*, expressed by *at* in Scandin., *zu* in German, *zu loben*, for praise, *du* in Gothic, as *du bairan*, to

give birth to, *du sairan*, to sow; here *du* is put for *an*, ad. The double *n* in the Old and Mid. H. German and Old Ang. Sax. infinitives is from the suffix of the dative case; thus the meaning of the suffix is lost, forgotten, and repeated as a prefix, in the form of a preposition, *to*. The English adopted the, *to*, from the Scandinavian *ad*, or *at*, *ad brenna*, to burn; Goth., *brinnan*, *an*, *to*.

JOIN. Ang. Sax., *iuc*, *geoc*; Lat., *jungo*, I join; Sans., *yuj*, *jungere*, to join; also *yu*, to join. Hence Lat., *con-jux*, a wife; *jugum*, a yoke; Sans., *yug*, a yoke; Greek, *ζυγον*, *zugon*, a yoke; Goth., *juka*; Lith., *junga-s*; Slav., *igo*, a yoke; Pers., *yogh*; O. Egypt., *hyt*; Copt., *hotp*; also Island., *juck*; Lat., *jus*; Eng., *just*; *jurare*.

JUICE. Sans., *chush*, to suck; Lat., *succus*, juice; Ger., *zucker*, and Eng., *sugar*; Chinese, *thang*, *sugar*.

JUST. Dan., *just nu*, just now; Ger., *jetzt*; the *st*, and *zt*, are the suffix of the superlative degree; Sans., *ishtha*; the root is, Zend *ya*, this; Slav., *ye*, this. Just, therefore, means this very, time understood; Chinese, *she che*, just; at that time; "she," is time, and *che*, this?

KING. Ang. Sax., *kynig*; Island., *kongur*; Ger. Vet., *kuning*, *kunig*, theme *kuninga*; Ger., *könig*. The *kin*, the *kyn*, the *kun*, and *kön*, are from the Sans. *jana*, a man, from *jan*, *gignere*, to beget. The *g*, the *ig*, and the *ing*, are from the Old H. Ger. *unga*; the *n* is an unessential insertion; in Goth., *unga*, *inga* is the same as the Sans. *i-ka*; as in Sans. *khan*, to dig, forms *khan-i-ka*, the digger. The original meaning of *kuning* was probably man, and corresponds in root and suffix to *jan-a-ka-s*, father, begetter. Therefore, *king*, *kunig*, and *janaka*, are

synonimes, and mean father. Island., kyn, genus; Eng., kind; Island., kind, a creature.

**KNEE.** Ang. Sax., gneow; Island., knie; Ger., knie; Goth., kniu; Sans., *janu*; Lat., genu; Greek, γονυ, gonu; Hib., glun; Slav., koljenu; Lith., kielis; Hung., terd; Zend, zhenu; Austral, wa-rom-bung; Egypt., kan, rat; Copt., skno.

**KNOW.** Ang. Sax., can; Island., kann, I know; kennen, to know; Ger. Vet., chan, chna, to have known; Goth., kann, I have known; Sans., *jñā*, scire, nosse, to know. Hence Lat., gnosco; Greek, γινωσκω, gignosco, g-nous, the mind; Lat., gnavus, ignoro, I know not; Hib., gnia, knowledge; Goth., chnat, id; gno, ingenious; gnas, custom, use; Ang. Sax., cnawan, to know; Pers., danem, to know; Lith., zinnau, to know; zinne, knowledge; Slav., znaju; Eng., gnostic, genius, knowledge; Chinese, che teaou, to know; heaou tih, to understand; che, knowledge; Austral., ngi-mil-liko, to know by the eye; Hung., esmerni; Old Pers. Cuneiform, khshanas, I know; Pers., shinas; Celt., nabod, to know; can, or cen, to ken, to know; the bod Sans., *bhu*, to be. Welsh, gwn, I know.

**KNIT.** Ger., knüpfen; Sans., *nah*, neo, I knit, necto; Greek, νῆω, neo, νηῶ, netho; Goth., nehva, near; Ger. Vet., nah, near, after. Náhan, vâvan, to bind; Ang. Sax., noh, enough, genug; Hib., nasgaim, I bind; nas, a band; Ang. Sax., cnotta, a knot; Eng., knot, enough, needle; Chinese, shüth, bind; Celt., nyddu, to knit, spin; Island., noot; Goth., nat; Eng. and Sax., net.

**KER.** A Celtic suffix, signifying agency, from Cymric Celtic, cre, to create, to make, from Sans. R. *kri*, creo, to

create. Hence *kaird*, *ceard*, a worker. *Tinker*, a worker of tin; also the *ker*, in *worker*. O. Eng., *gar*, to make; Island., *geæra*, to make; *giærd*, opus. The *d* of *giærd*, is the Sans. *ta*, suffix of p. p. particip. *K*, in O. Egyptian, is occasionally interchanged with *T*.

**LAMP.** Island., *lampe*; Lat., *lampas*; Greek, *id*; Sans., *dipa*, a lamp, from root *dip*, to light.

**LEGEND.** Lat., *legendus*, *lego*, I read, from Sans. root *lap*, *loqui*, to speak. Hence Goth., *tas*, to read; Island., *les*; Ger., *lesen*; Greek, *λαλεω*, *laleo*; Hib., *labhraim*, I speak, *labhradh*, speech; Lat., *loquor*, *lalage*; Lith., *lepju*, I command, *lupa*; Eng., *lip*; Russ., *ruba*, a lip. Lat., *labium*, *lambo*, I lick; Ang. Sax., *lapie*, I lick, Eng., to *lap*, lick; Ger. Vet., *laffu*, I lick, *leffs*, a lip.

**LAMBENT.** From Sans., *lap*; Lat., *lambo*, I lick. The *ent* is from the Lat., *lambens*, gen. *lambentis*. The suffix of the act. pres. part. Sans. *an*, Zend *ant*, of the verb neuter substantive *as*, *esse*, to be; Lat., *sens*, being. *Lambent*, licking.

**LEER, to.** From Sans. R. *dris*, *videre*, to see. Hence Greek, *δερκοω*, *derko*, I see; Boruss. Vet., *en-deirit*, to behold; Lith., *dairaus*, I look round; *zerkolas*, a speculum; Russ., *zerkolo*, *id*; Hib., *dearcaim*, I see; *dreach*, form; *deicsin*, seeing. *Leir*, sight. Chinese, *keen*, to see; Austral., *na-kil-li-ko*, to see.

**LIGHT**, Not heavy. Ang. Sax., *leohtlic*, *leoht*, *liht*; Island., *liettur*; Ger., *leicht*; Ger. Vet., *liht*; Sans., *laghu*, *levis*, light. Hence Lat., *levis*; Lith., *lengwas*; Russ., *legku*; Hib., *lag*, weak, feeble, faint; *laghad*, weakness;

Chinese, k'hin. Madvig says, that levis is a root, from whence levare.

**LIGHT**, Lucidus, Not dark. Ang. Sax., leoght, leoht; Island., liobs; Ger., licht; Sans., *lik*, splendere; *ruch*, to shine, to be bright. Hence Lat., luceo, lux, a light; lumen, lucidus; Goth., liuh-ath, a light; Ger. Vet., liuh-tjan; Ger., leuchten, to light; leuchte, a lamp; leuchter, a candlestick; Slav., luca, a ray. Perhaps radius and ray. Slav., luna, the moon; Lat., luna; Hib., loiche, a light, a candle; logha, splendid; logh-mar, bright; leos, light; leosaim, I kindle, I light up; Eng., lucid; Greek, λευκος, leukos, λυχνος, luchnos, a light; Lat., lucerna; Chinese, tang, a lamp. D, often becomes L. Sans., *dip*, to light; *dipa*, a lamp; Celt., llwg, a light; eglwg, clear, plainly seen; lleu, light; lleuad, the moon.

**LASCIVIOUS**. Lat., lascivus; Sans., *las*, to embrace, to sport. Ludo amatorio frui.

**LAK**, A, 100,000. Sans., *laksha*.

**LIP**. Ang. Sax., lippa; Sans., *lap*, to speak. Hence Pers., leb; Ger., lippe; Lat., loquor, labium.

**LICK**. Ang. Sax., lician; Ger., lechen; Sans., *lih*, to lick. Hence Lat., ling, lambo, I lick; lingua, a tongue; Greek, λειχω, leicho, the plant lichnos; Hib., lighim, imlighim, I lick; Goth., laigo; Lith., laiz'au, I lick; liezuwis, the tongue. Also λειχην, lichen, and linguist.

**LIPPITUDO**, Lippus, Blear-eyed. From Sans. *lip*, ungere, to anoint; oblinere, to besmear. Hence Lat., lino, limus, mud, mire; Greek, λιπος, lipos; Lith., prilipti, to



adhere; Hib., laib, clay, mire; Eng., slime; Ger. Vet., lim, gluten. Birdlime. Island., lym. The Latin suffix *tudo*, is the Sans. *tat*, or *tati*, which forms not only abstracts, but has at times also the signification, "making, maker," this takes place in the Vedic dialect, these abstracts are feminine. The English suffix, is from the Latin *tudo*. In Goth., this suffix is *duthi*, nom. *duths*, as *mikil-duthi*, is *magni-tudo*, magnitude, greatness; *manag-duthi*, multitude, a multitude. *Tati* is a phonetic extension of the pronoun fem. *tā*, this, that. Multi-tude, making many.

LESS. The "ss" is the Goth. compar. suffix "is," as mins; Lat., minus; Ang. Sax., læss. The er, of lesser, is a second compar. suffix, as in *mêr*, *meriro*, major, more. Ger., mehr.

LAMP. Island., *lampe*; Lat., *lampas*; Sans., *dīpa*, a lamp, from *dīp*, to give light.

LIVER. Island., *lifur*; Ang. Sax., *lifere*; Sans., *yakrit*; Ger. Vet., *lebara*, *lebera*; Slav., *jatra*; Lat., *jecur*; Greek, ἥπαρ, *hepar*.

LOVE. Ger., *lieben*, to love; Ger. Vet., *liubiu*, I love; *liub*, dear; *liubi*, love; Sans., *lubh*, cupere, desiderare, to desire; Ger., *lust*; Lat., *lubet*, *libet*, *libido*; Slav., *liub-i-ti*, to love; Lith., *lubju*, concupisco nuptias, I desire marriage; Island., *lofa*, *laudo*; Sax., *lofian*, *laudare*.

LAUGH. Ang. Sax., *glaed*, *glad*; Scand. Runic, *gladr*; Ger. Vet., *hlahter*, laughter, *gelächter*; Ger., *lachen*, to laugh; Sans., *hlād*. Hence Lat., *gaudeo*; Island., *gled*, *lætifico*.

**LIE, to.** Island., *ligg* ; Ang. Sax., *liggan*, *licgan* ; Ger., *liegen* ; Sans., *lag*, *adhærere* ; Bor., *to ligg* ; Scand. Runic, *ec legg*, *I place*, *pono*.

**LIVE, to.** Ang. Sax., *lifian* ; Ger., *leben* ; Island., *lyf*, *life* ; Sans., *jīv*, *vivere*, *to live* ; Lith., *gwenu*, *vivo*, *gywas*, *alive*, *vivus* ; Slav., *schivŭ*, *I live* ; Goth., *qvivs*, *alive* ; Ger. Vet., *quek* ; Ang. Sax., *cvic* ; Eng., *quick*, *alive* ; Ger., *queck-silber*, *quick-silver*, *er-quick*, *recreo* ; Greek, *βίος*, *bios*, *vita* ; Welsh, *byw*, or *vyw*, *to live* ; *bywyd*, *life* ; Erse, *beo*, *to live* ; O. Egypt. R., *anx*, *life*.

**LOOK, to.** Ger. Vet., *logen*, *luogen* ; Sans., *lōch*, *to see* ; *lōk*, *to see* ; Lett., *lūkot*, *to see* ; Lith., *laukiu*, *to expect* ; Celt., *lwg*, *gwyl*, *a look out*. The god *Lok*. Egypt. R., *annu*, *to look back*, *beauty*, *appearance*.

**LOOSE, to.** Ang. Sax., *lesan*, *to loose* ; Goth., *lus*, *lausja* ; Sans., *lā*, *findere*, *abscindere*, *to separate*, *to cut off*. Hence Greek, *λυω*, *luo*, *I loose* ; Lith., *lauju*, *to cease* ; Island., *laus*, *solutus*, *lausnare*, *redemptor*.

**LIQUID.** Lat., *liquidus*, *liqueo* ; Sans., *li* ; Lat., *liquefacere*, *to liquify* ; Lith., *ly-ti*, *to rain* ; *lytus*, *rain* ; Slav., *li-ja-ti*, *to pour* ; Hib., *leaghaim*, *I melt* ; *leaghan*, *liquor*. The suffix, *id*, Lat. *idus*, corresponds to the Sanskrit participle in *ta*, of neuter verbs. Hence also Eng., *dyers' lye*.

**LIKE.** Ang. Sax., *lic* ; Dan., *lig* ; Scand. Runic, *likr*, *lik*, *likt* ; Ger., *gleich* ; Goth., *leiks* ; Sans., *dris*, *drisa*, *driksha*, *appearing*, *like*, *resembling*, from *dris*, *to see*. Hence Greek, *λίκος*, *likos*, in *basilikos*, *like a king* ; Lat., *lis*, in *simi-lis* ; Ger., *lich*, in *männlich* ; Eng., *ly*, in *manly*. Celt., *drychiol*, *visible* ; Greek, *δρεγμα*, *dregma* ; Celt.,

drych, sight; Erse, savail; Welsh, havail, similis. The *sa*, of savail, is the Sans. *sam*; the *ail*, of savail, is a relation of Greek εἶδος, *eidos*, and means like, from Sans. *vid*, video; *ailun*, an image, from *ail*, and *llun*, form.

**LIKEWISE.** Goth., *leiks*, like, and *weise*, manner.

**LISTEN.** Ang. Sax., *hlyston*, to hear, from Sans. root *shru*, to hear; Russ., *slu*; Greek, κλυ, *klu*; Celt., *clwy*, and *clu*, to hear; *clwyd*, hearing.

**LESS.** A suffix, the perf. pass. participle of the old obsolete verb *verliesen*, to lose. In the *Niebelungen*, we find *verlos*, lost; hence Ger., *treulos*, faithless, truthless, *i. e.*, lost faith; *hoffnungslos*, hopeless; Dan., *forlüst*, lost; *forlise*, to lose; the Ger. theme is, *lus*; hence Eng., to lose. Perhaps the Sans. root may be *li*, *solvere*; *lina*, part. perf. pass. loosened; O. Ger., *los*; Ger., *lösen*, to loose; *verliesen*, *verlieren*, to lose; *ver*, signifies back; to loose, and lose, may be from the same root. Also Island., *svika-laust*, guile-less, from *laus*, *solutus*.

**LEST.** Horne Tooke says, the perf. part. *lesed* of the verb *lesan*. Ang. Sax., to dismiss; *hoc dismisso*. In O. H. Ger., we find, *los*, lost. *Lesan*, means to loose, from Sans. root *lū*, *perdere*, to lose, to loose, to cut off. Greek, λυω, *luo*, to loose. Therefore, *lest*, signifies loosened, cut off. Island., *laus*, *solutus*.

**LENT.** A suffix, Opulent. Lat., *opulens*; Sans., *dhanavant*, endowed with wealth; *vant* signifies much, as *tavant*, so much; *yavant*, how much; Goth., *lauds*, *hvali-lauds*, how much. *Lent*, therefore, means much; *opes*, wealth; *lent*, much; *dhana*, wealth; *vant*, much; from

Sans. root *vah*, to bring, to carry to; *dhana*, from Sans. root *dhd*, to make, to work. Hib., dan, work.

LAW. O. Eng., lah; O. Norsk, lög; Dan., lov; Sans. R., *lap*, loqui. Hence Greek, λογος, logos; Lat., lex; Dan., lahmén. Perhaps Eng., layman; O. Norsk, lögmáthr; Lat., lagemanni, jurors; Island., les, lego, and læg, leges; Sax., laga.

LINTEL. Egypt. R., ati.

LIGHT. Egypt. R., bka, bch; Copt., oubash. Also to incline, to bow. Copt., beh, bx, beh, light. To adore. Copt., onōsht; Egypt., hi, light; O. Egypt., ht.

LINEN, Flax. O. Egypt., hma; Copt., mahi, hemp.

LIBATION, To pour out. Egypt., htb; Copt., ouōteb; O. Egypt., kabh; Copt., kabi.

MAJOR. Lat., major; Sans., *mahat*, great, from Sans. root *mah*, to increase. Major, is related to the Zend maz-yô, more. The final, *or*, of major, and *ore*, of more, are from Sans. comparative suffix *tara*. The Goth. mais, is identical with Lat. magis, and the Fr. mais, but, is the same. Zend, mazyas, more. From Sans. *mah*, are derived, Goth., mag, to be able; mahts, power; maiza, greater; magus, a boy; magath, a virgin; Island., madur; gen. c. mans, mikell, meire, mestur, most; magn, strength; Slav., mogû, I can, I am able; Lith., macinus, powerful; macis, power; Greek, μεγας, megas, great; μεγεθος, megethos, greatness; Lat., magnus; Hib., mocht, great; mead, bigness; moid, bulk.

MAJESTY. From Sans. *mâh*, to increase. Lat., majestas, from majus, greater, and the suffix tat, majestat,

from the Sans. suffix *tā*, *tāti*, the demonstrative pronoun that, and from whence "that" is derived. Thus, majesty means the, or that, greater. Magnate. Mogul. Eng., major; Celt., maint, magnitude.

**MATRIMONY.** Lat., matrimonium, from Sans. *mātri*, a mother, which is from *mā*, to produce, and *tri*, the agent; monium is the Lat. mon, the Sans. *mana*, *man*, Greek *μενος*, *menos*, the suffix of the middle and passive participles; the ium, of monium, becomes y, in English, and is from the Sans. *ya*, after, with, through, and thence made, or done. Matrimony, means made a mother.

**MAN.** Ang. Sax., man; Scand. Runic, *madr*, plur. *menn*; Ger., *mann*; O. H. Ger., *gomon*, nom. *guma*, *gomo*, *komo*; Goth., base, *guman*; Sans., *jana*, from *jan*, *nasci*, to be born. Hence Lat., *ho-min*, *he-mon*, *ne-mo*, *homo*, a man. The base exists in *femina*, as giving birth, and there, the middle voice; the root *fe*, from which *fetus*. Gemini, born together, from *gen*. Properly, *guman*, *gomon*, signify the born. Hib., *duine*; Chinese, *jin*; Hung., *ember*; Island., *mær*, a woman; *mey*, a maid; perhaps *marceta*, marchioness. Man, may be derived from Sans. *manu*, the name of a king, from the root *man*, to think; Goth., *man*, to think; *man*, I think; Lat., *memini*, I have remembered; *memor*, mindful; *mens*, mind; *memoria*, memory; Greek, *μενος*, *menos*, the mind; the judge Minos, Minerva; Egypt., *Menes*; Island., *man*, I mind.

Eng., mind, memory, mental, from Lat. *mens*, dat. *menti*, and *lis*, like; Sans., *dris*, like. Thus, mental, is like the mind. Sans., *manas*, the mind; *mati*; Greek, *μετις*, *metis*; Celt., *myn*, mind.

Eng., maniac; Greek, *μαινομαι*, *mainomai*, I am mad; *μηντις*, a prophet; Lith., *menu*, I recollect; pri-manus, prudent; Hib., *muinin*, I teach; Austral., *kore*.

Eng., mention; Lat., moneo, I advise. Madvig says, mon is the root; I say, the Sans. *mna*. (Celt., maon, citizens.) Greek, μιννησκω, mimnesko.

**MARROW.** Ang. Sax., mearg, merg; Ger. Vet., mark; Ger., mark; Sans., *majjan*, medulla, marrow, from Sans. root *majj*, mergi, to be dipped in water.

**MAD.** Sans., *mad*, ebrium esse, to be drunk; mente captum esse, to have lost his senses; *matta*, drunkenness; Goth., wōds, from mods, furious; Ger. Vet., wuot, mad; Hib., misge, drunkenness; Pers., mest, from medt, drunk; Camb. Brit., ynwid, mad.

**MEAD, MEATH,** Wine from honey. Scand. Runic, miodr, from Sans. *madhu*, honey. Hence Ang. Sax., medu, medo, honey; Ger. Vet., meto, mulsum; Hib., mil, gen. meala, honey; Lat., mel; Greek, μεθυ, methu, μελι, meli, honey; Lith., medus; Slav., med, honey; Camb. Brit., metheglin, wine from honey; Chinese, meih, honey; Celt., medd.

**MEASURE.** Ang. Sax., mæth, metan, to measure; Sax., mete, a measure; Ger., mass, a measure; messen, to measure; Goth., mat, to measure; Island., mæle; Sans., *mā*, and *mās*, metiri, to measure. Hence Lat., metior, I measure; modus, a measure; im-manis, huge; meta, a measure; Sans., *mita*, measured, the passive participle; Greek, μετρον, metron, a measure; μimos, mimos, μιμεομαι, mimeomai; Lat., modicus, moderate; Lith., mattoju, to measure; mastas, for mattas, a cubit; matius, a measure; metas, a year; Russ., mjera, a measure; mje-ritj, to measure; Hib., mead, a balance; meadaighim, I weigh, I balance, I consider; Sans., *mātra*, a measure; Eng., metre,

meed, meter, moderate; modern, meaning moderate, as “wise saws and *modern* instances.” Modish, method, moderation, modest.

**METRIKAL.** The “*a*” is a conjunctive vowel; the “*i*” a part of *lis*, Sans. *dris*, like. Therefore, metrikal means like, resembling measure. Sans., *metrika*, metre; Ital., modo, moderare, modesto; mediocrity, modest. The *ka*, of metrikal, or *ca*, means of, or belonging to. Celt., moes, pl. moesau, manners; meidrol, measurable; mesur, measure; modd, medr, means, skill; modd, a mean, medium.

**MAJESTY.** Lat., majestas; Sans., *mah*, honorare, to honor; *manh*, honor; Hib., mogh, modh, honor, respect; Camb. Brit., mygged, id; maggaw, to reverence. Perhaps magister, meister.

**MASTER.** Ang. Sax., *mæster*.

**ME.** Lat., me; Sans., *mām*, *mā*; Zend, manm, ma; Greek, *με*, me; Ger., mich; Goth., mik; Ang. Sax., mec; Lith., manen; O. Slav., mya; O. H. Ger., mih; Hung., engemet, engem. The Latin met, of egomet, is the old ablative, med; but it resembles also the *mad* of *asmad*, ego, I. Scand., mic, ab ec, ego; Runic, eug, I; Arab., an, I.

**MEAN, MEANS.** From Sans. *mā*, to measure.

**MEAT.** Ang. Sax., mete; Ger., mus, gemüse, victuals, greens; Ger. Vet., mos, mosa, food; Sans., *mānsa*, flesh; Ital., manzo, beef; Slav., mjaso, flesh; Lith., miesa, id; Island., matur; Goth., mats.

**MELÆNA.** Sans., *malina*, sordidus, lutulentus, from *mala*, sordes, filth, dirt, and the suffix *ina*, Greek *aina*, *aina*, as *μελαινα*, *melaina*, from *μελαν*, *melan*, black; this suffix forms feminine adjectives and substantives, as Sans. *Raja*, a king, a ruler; *Rajani*, a queen, she who rules; Lat., *Rex*, a ruler; *Regina*, she who rules, a queen; Lith., *melinas*, azure. *Melæna* is, therefore, a noun feminine, meaning black, blackness, Hence *melanosis*.

**MEMORY.** Lat., *memoria*; Sans., *mnā*, *memorare*, to remember, from Sans. root *man*, to think. Hence Greek *μυμνησκω*, *mimnesco*, *μνησω*, *mneso*, I remember; Lat., *memor*, mindful; *reminiscor*, *memini*, I remember; Island., *man*, to mind.

Eng., memorial, remember, from Sans. *man*, to think; *re*, back. Fr., *memoire*; Eng., *memoir*; Ital., *memoria*, *memorare*, to remember, a memorandum. The suffix, *y*, Lat. *ia*, Greek *ia*, is the Sans. *yā*, the suffix of a Sans. gerund, which forms feminine abstract nouns, and signifies after, with, through; thus, memory, after or through thinking.

**MERGE.** Lat., *mergo*; Sans., *majj*, *mergi et mergere*, to put into water; *ut majj*, to upmerge, emerge; *ni majj*, to down merge, submerge; Lith., *merkiu*, to macerate; *mazgoju*, I lave; Eng., to macerate; Ital., *mergere*; Eng., *emersion*, *submersion*.

**MIDDLE.** Ang. Sax., *middel*; Goth., *midja*; Sans., *madya*, *medius*, middle. Hence Lat., *medius*; Greek, *μεσσος*, *messos*, middle; Lith., *widdurys*; *widdu naktis*, midnight; Eng., waist; Ger., *mittel*, *mitternacht*, midnight; Ital., *mezzo*, *mediocre*; Hung., *közep*; Chinese, *chung*, middle; *chung-kwo*, China, the middle, the central country, or kingdom; Island., *mitte*, *medium hominis*.



*2*  
*feim*  
*ale*  
*n*  
*magan.*  
*anum ab*  
MAID. Ang. Sax., mæden; Scand., maer, mey; Pers., mada; Goth., magath; Ger., magd, from Sans. *manh*, to grow. Skinner derives maid from Ang. Sax. magan, to be able. Ulfilas, magus, a boy; mavi, a maid; from magan.

MIDDEN. Ang. Sax., mig, mingere; Ger., mist, dung; Ang. Sax., meox, muck; Goth., maihs-tus, dirt; Sans., *mih*, effundere, especially mingere. Hence Lat., mingo, mejo; Greek, *ομιχω*, omicheo, *μοιχος*, moichos, *μοιχαιω*, moichao; Lith., myzu mingo; meszlas fimus; mezu stercus egero; mig-la, a cloud; Island. Vet., mig, mingere; mauk, mixtio.

MILD. Ang. Sax., mild; Ger., mild; Island., millde, mildness; Sans., *mid*, pinguem esse vel fieri, to be fat; Lith., myliu, I love; mielas, dear; Lat., mitis, mild; mollis, soft; Russ., milyĭ, benign; Sans., *mridu*, tender, kind.

MINION, MIGNON, MIGNONETTE. Ger. Vet., minna, minni, love, from Sans. *mind*, love, from *mid*; Celt., gwar, mild.

MILL. Ang. Sax., myldn, to grind; s-melte, to melt; Ger., mühle, a mill; mahlen, to grind; Ger. Vet., smilzu, to make fluid; Ang. Sax., smylt, placid; Goth., malvya, to pound, to grind together; mala molo, mala tineo; Sans., *mrid*, to pound together, conterere. Hence Lat., mordere, to gnaw; mando, mola, malleus; Greek, *μυλη*, mule, *μελδω*, meldo, *αμαλος*, amalos; Lith., malu, I grind; Russ., melju, I grind; Hib., meilim, I grind; millim, I marr; Island., mil, to pulverise.

Eng., mallet; Span., mal; Fr., martel. The game of mal, also pel-mel. Ital., macinare, to grind; Hung., malom, a mill; Sans., *mrada*, mordeo, to gnaw, from *mard*, a hammer; Eng., a maul.

**MINE.** Scand. Runic, minn, min, mitt; Sans., *mamaka*; mama, the gen. c. of aham, ego, and ka, of, or belonging to. Runolphus Jonas says, minn is the gen. case myn, of, eg, I, and thinn the gen. case thyn, of thu. H. Tooke followed this.

**MINNIKIN.** Ang. Sax., minicene, a nun; Goth., minniza, less; minnists, least; Sans., *manāk*, parūm, little. Hence Lat., minor, minimus; Slav., mjni, less; Hib., min, small; mion, little.

Lat., minutal, mince meat; Eng., to mince; Island., litill, or litle, minne, minste. Perhaps smarr, small.

**MIS**, in Misdeed, Mistake, &c. Ger., miss; Goth., missa; Sans., *viswa*, or *visva*, expresses the idea of variety, from *vi*, separation. Therefore, Goth. missadēds=misdeed, is a deed different from the right; missgunst, ill will, wrong will. Missa, means another. Eng., misnomer, another name; mistake, to take for another. Deed, from Sans. *dha*, to do.

**MITHRA-S.** Sans., *mitra*, the sun.

**MIX.** Ang. Sax., miscan, to mix; Sans., *misr*, miscere, to mix; Greek, *μῖγνυμι*, mignumi, I mix; Lith., maiszau, I mix; Slav., mjesu; Ger. Vet., miskiu; Hib., measgaim, I mix; measg, amongst; Celt., mysgu, to mix; Camb. Brit., ymmusk.

**MOON, MONTH.** Ang. Sax., mona, the moon, masculine; Ger., monat, a month; Goth., mena, from Sans. *mas*, from *mā*, to measure; Greek, *μην*, men, a month; Lat., mensis; Lith., menu, a month; Russ., mjesjaz, a month; Fr., mois; Ital., mese; Ger., mond, the moon, masculine; Chinese, *yuē*, month, and moon; Hung., hold, the

moon ; honap, a month ; Celt., mis, month ; mis medi, the mowing month, September ; Egypt. R., aâh ; Copt., ioh.

**MILCH.** Ang. Sax., meolc ; Ger., milch ; Ger. Vet., milchu, I milch ; Goth., miluks, milch ; Sans., *mrij*, abstergere, siccare, to dry ; mulcere, to soothe. Hence Lat., mulgeo, mulceo ; Greek, α-μελγω, amelgo ; Lith., melzu, I soothe ; Slav., mizu, id. Perhaps Hib., breugaim, I soothe, I flatter ; brogue, bleaghaim, I milk ; Dan., melk ; Egypt. R., art ; Copt., erot ; Island., mioolk.

**MOUSE.** Ang. Sax., mus ; Ger., maus ; Ger. Vet., mûs ; Sans., *musha*, a mouse ; Lat., mus ; Greek, μυς, mus ; Russ., mysj ; Pers., moosh ; Hung., egér ; Ital., muskolo, mouse, a muscle.

**MOUTH.** Dan., mund ; Ang. Sax., muth ; Ger., mund, maul ; Ger. Vet., mula, a mouth ; Goth., munths, muntha, a mouth ; Sans., *mauli*, the head ; Island. Vet., mûli, munnur, the mouth ; Sans., *mantra*, counsel, a hymn ; Zend, manthra, a speech ; Sans., *mantr*, to speak ; Goth., mathlja, I speak ; loquor ; Hung., szaj ; Eng., to munch, to mumble.

**MOURN.** Ang. Sax., murnen, smerzo, smeortan, to grieve ; Ger., smerz, grief ; Ger. Vet., mornen, smerzo, smerza, grief ; mariu, to announce ; mari, fame ; Ger., märchen ; Goth., merjâ, to relate ; Sans., *smri*, meminisse, to remember ; Goth., maurna, I mourn ; Lat., mor, of memor, mindful ; Hib., smuairean, grief ; muirn, love ; muirne, caresses ; Lith., uz-mirsz-tu, I forget ; Greek, μεριμνα, merimna, μαρτυρ, martur ; Eng., martyr ; to smart, memory.

**MARTYR.** Or, from Sans. *mri*, mori, to die.

*Handwritten notes:*  
 In the margin, there is a handwritten note in Arabic script: "من المذبح" (Min al-Madhik).

**MOTHER.** Ang. Sax., *modor*; Ger., *mutter*; Sans., *mātri*, from Sans. root *mā*, to produce, and *tri*, the suffix of agency. Therefore, mother means, the agent of production. Lat., *mater*; Greek Doric, *μᾶτηρ*, *mater*; Ger. Vet., *muotor*; Slav., *mati*; Lith., *mote*, a wife; Hib., *mathair*, mother; Pers., *madr*; Hung., *anya*; Chinese, *mo*; Austral., *tun-kán*; Celt., *mam*; Eng., *mammy*. The *a*, in *mater*, and the *e*, of *μητηρ*, *meter*, Greek, are long, because long in Sanskrit.

**MURAL.** Lat., *murus*, a wall; *muralis*; Sans., *mur*, circumdare, vestire, to surround, to clothe; Ang. Sax. and Island. Vet., *mûr*, a wall; Ger. Vet., *mura*; Lith., *murās*. Therefore, a wall is that which surrounds. The *a*, in *mural*, is the conjunctive vowel; the *l*, a part of *lis*, like, Sans. *dris*, like. Therefore, *mural*, is what resembles a wall.

**MUCH.** Runic, *miok*; Sans. R., *ma*, to increase. The *ch* and *k*, signify, like.

**MURDER.** Ang. Sax., *morthor*, *moerdra*; Scand., *mord*; Ger., *mord*, murder; *morden*, to murder; Goth., neut. base, *maur-thra*, nom. and accus., *maur-thr*, murder; properly, the killing, from Sans. root *mar*, *mri*, to die; the causal verb, *marayami*, I slay. The suffix, *der*, Ang. Sax. *dra*, Goth. *thra*, is the Zend *thra* and Sans. *tra*, which forms abstract substantives with verbal roots. From the verb neuter, to die, comes the causal verb to make to die, to slay; thence the abstract substantive, slaughter, murder. Lat., *mors*, death; Greek, *βροτος*, for *μυροτος*, *brotos*, mortal, for *mrotos*; Sans., *mrita*; Lat., *mortuus*, dead, from Sans. *marta*, *mortuus*, dead; Lat., *mорий*, I die; Lith., *mirszu*, I die; *smertis*, death; Russ., *umiraju*, I die; *smerti*, death. From causal verb Sans. *mārayāmi*, I slay, comes Hib. *marbhaim*, I kill, I slay; *marbhān*, a corpse.

**MORTAL.** Lat., *mortalis*, like death, from *lis*, like, and Sans. *mṛita*, *marta*, pass. part. dead, from *mri*, to die. Mars, the god of war. Welsh, *marw*, to die; Erse, *marbh*, *marv*, dead; meath, death; Heb., *meth*, dead.

**MURMUR.** Lat., *murmur*; Sans., *marmara*, *susurrum*, a whisper, a murmur; Ang. Sax., *muronian*, to murmur; Ger. Vet., *murmuron*, to murmur; *murmurare*.

**MUST, Præterite.** Ang. Sax., *mot*, present tense; Goth., præt. *môs-ta*, pres. *môt*. The final *t* and *ta*, of the preterite tenses, are a part of the auxiliary verb, *thun*, to do; Sans. *dhā*, to do. Thus, in *skul-da*, I should; *skal*, I should, present tense.

**MEANT, Preterite.** Goth., *muntha*, preterite, from present tense, *man*, I mean. The suffix *t* and *tha*, are from *thun*, to do. This suffix is the *de*, in Goth., *dêths*, a deed, in O. Sax., *dâd*, in O. Ger., *tat*, in Ger., *that*, in Eng., deed, and means done. It is the *te*, the suffix of Ger. imperfects, as *suchte*, he sought; Goth. preterites, *thata*, I thought; *bauhta*, I bought. It is the *t*, of the Eng. imperfect. It is the Sans. *dhā*, the Zend *da*, to make, or do, and used particularly in Sanskrit verbs of the tenth class, and in German and other dialects.

**MUTABLE.** Lat., *mutabilis*, *muto*, I change; Sans., *mê*, to change; Lith., *mainas*, a change; *mainau*, to change; Russ., *mje-na*, commutation; *mjenaju*, to change; Greek, *α-μειβω*, *a-meibo*. The “a,” of *able* and *abilis*, belongs to the first conjugation, as *mutare*, *amare*; the *ble* and *bilis*, are from the obsolete *ibo*, I will be, from the Sans. root *bhū*, to be. In Ang. Sax., *beo*, I will be; *bys*, thou wilt be; *bydh*, he will be. The Irish *bhus*, he will be. The Ang. Sax. *beo*, also *beom*, is not a formal future, but a present,

answering to the Ger. *bin*, I am. Therefore, mutable means to be changed, or what may be changed.

**MIND.** Ang. Sax., *gemynde*; Dan., *minde*, *mening*, *mene*, to think; Greek, *μενος*, *menos*; Ger., *meinung*; Goth., *man*, to think; Celt., *myn*, *menw*, intellect, mind; Lat., *mens*, from Sans. root *man*, to think. Mind, means thinking. Sans., *manas*, thinking; *mata*, part. pass., thought; Island., *man*, recorder.

**MONY.** A suffix; testimony, Lat. *testimonium*; ceremony. The *mon* is the Sans. suffix of the middle and passive participles, *māna*, Greek *μενο*, *meno*, Zend *mana*, Goth. *moni*, and signifies made, done, as Sans. *dhaman*, Lat. *domus*, that which is made, or built, from root *dhā*, to place, to make. In Greek, *δαμων*, *daimon*, shining, *πυμων*, *pulmon*, breathing, with a middle signification. The testifying, testimony; O. H. Ger., *wahsmon*, fruit as growing, or having grown; Lat., *semen*; Ger., *samon*, seed, as sown; nomen, name, as named; Sans., *na-man*.

**MENT.** A suffix; monument, Lat. *monumentum*. Ment is the Sans. *māna*, signifying making, or made, or done. In O. H. Ger., *hliumund*, fame, that which is heard; Goth., *hliuman*, ear, as hearing; Eng., *sacriment*, made sacred; monument, making to remember.

The origin of the Sans. medio-passive participial suffix *māna*, is the combination of two demonstrative bases, *ma* and *na*; the vowel being lengthened in *māna*, and in the strong cases of *mān*, and the final vowel suppressed. *Na* combines with other pronominal bases, and then always takes the last place; hence Sans., *ana*, *ēna*; Greek, *κῆνος*, *kēnos*; O. Pruss., *tanas*, he. If the medial relation be really expressed formally in the suffix *māna*, Greek *μενο*, *meno*, in that case the final element must express the

nominative relation, or that relation which, from time to time, belongs to the position of the participle; and the unchangeable *mā*, Greek *με*, me, the dative and accusative (sibi, se); so that *na*, Greek *νο*, no, denote the person acting, and the *mā*, Greek *με*, me, the person acted upon, which, in the middle, are one and the same. The *t*, of the part., present and future active, is identical with the termination of the third person, and, like the latter, a derivative from the pronominal base *ta*. In Islandic, *māna* has become *enn*, thus, eg *gef*, I give; part. pass. *giefenn*, given. In Eng., *en*.

**MATRIX**, a Mould. From Sans. root *mā*, to produce, and *tri*, the suffix of agency. In Greek, *trid*, as *ληστριδ*, lestrid; Lat., *tric* and *trix*.

**NAIL**. Ang. Sax., *nægel*; Ger., *nagel*; Ger. Vet., *nagal*; Sans., *nakha*, a nail; unguis; Greek, *ονυξ*, *onuks*; Eng., *onyx*; Lith., *nagas*; Russ., *nogotj*; Hib., *ionga*; Island., *naal*, a needle; *nayle*, a nail.

**NAKED**. Ang. Sax., *nacod*; Ger., *nackt*; Ger. Vet., *nachat*; Goth., *nagvaths*; Sans., *nagna*, naked, part. pass., from root *naj*, *pudere*, to be ashamed; Lat., *nudus*, nude, naked; Celt., *noethu*, *dynoethu*, to make naked; Island., *nak-enn*.

**NAME**. Ang. Sax., *nama*; Ger., *name*; *nennen*, to name; Goth., *namô*, *naman*, a name; Sans., *nāman*, a name, perhaps from *jna*, *nosco*, to know; Lat., *nomen*; Greek, *ονομα*, *onoma*, a name; Pers., *naum*; Chinese, *ming*, a name. Arrow headed, O. Pers., *nama*. The suffix, *man*, of *naman*, Eng. *me*, Lat. *men*, Greek *ma*, is the Sans. *mān*, from *māna*, the suffix of the Sans. middle and pass. participles, in Greek *menos*. This suffix, in some instances,

has a passive signification ; thus, Lat., semen, seed, as sown ; nomen, name, as named ; O. H. Ger., sāmōn, seed, as sown ; Greek, onoma, name, as named ; Island., nafn.

NEED. Ang. Sax., nead, need ; Ger., Noth, need ; O. H. Ger., Not, need ; Goth., nauthjan, to compel ; Sans. R., *nāth*, rogare, petere, to ask for, to wish for. To be sick. Lat., necessitas, necessity ; Island., naud, neid.

### NAVY.

NAVAL. Lat., navalis, navis, a ship ; Sans., *nau*, a ship, from Sans. root *snā*, lavari, se lavare, se baigner, to wash, to bathe. Hence Lat., na-re, to swim ; Greek, *vavç*, naus, a ship ; Ang. Sax., naca ; Ger. Vet., nacho ; Hib., naoi, noi, a ship. The *u*, of *nau*, becomes “*v*,” before a vowel, as, accus. Sans., *navam* ; Lat., navem. Chinese, chuen, a ship ; chwan, a boat, a junk ; Austral., nauwai, a ship ; Ital., nave ; Eng., nautical ; Hib., snamhaim, I swim ; Celt., novio, to swim.

NAVIGATE, to. Lat., navigo. This word is not from Sans. *nau*, navis, a ship, and *gā*, to go ; but from *snau*, to bathe, thence to swim, and *ya*, the causal suffix, in Lat. igo, thus, fumigo, I make to smoke ; navigo, I make to swim. Fr., nager, to swim ; navire, a ship ; Island., nauste, statio navium.

NEBULA. Ger., nebel, a cloud ; nebelig, foggy ; Ger. Vet., nibul, a cloud, from Sans. *nabhas*, a cloud, the air, the sky, from *na*, not, and *bhas*, splendens, not shining, from *bhās*, to shine. Slav., nebo, the sky ; Greek, *νεφος*, nephos ; Lat., nubes, a cloud ; Lith., debesis, a cloud ; Hib., neamh, heaven ; Camb. Brit., nev ; Chinese, yun, a cloud ; Erse, neav.



**NEITHER**, the comparative of No, Not. Ang. Sax., *nathor*; Ger., *weder*; Goth., *ni*, no; Sans., *na*, no, the demonstrative pronoun "that." Zend, *naedha*, nor, neither, literally not it, from *na-it*. Ther, is the compar. suffix *tār*. Chinese, *puh*, not.

**NOR**. Is also the compar. degree of Not.

**NEIGHBOR**. Ang. Sax., *neah-bur*; Ger., *nachbar*; *nach*, next. Near, may perhaps be allied to the Sans. *nikada*, propinquus, from *ni*, below. The *bor*, *bar*, is the Sans. *bhār*, to bear, or carry. Neighbor means, he who is near you.

**NIGH, NEAR, AND NACH**. From Sans. *nīd*, propinquum, *prōpe esse*, to be near.

**NO**. Ang. Sax., *na*, no; Goth., *ni*; Sans., *nā*, *nō*. The Sans. negative *na* is derived from the demonstrative pronoun *na*, that, the final syllable of *ana*, that; *na*, therefore, would simply direct to what is distant; for to say that a quality or thing does not belong to an individual, is not to remove it entirely or to deny its existence, but to take it away from the vicinity, from the individuality of a person, or to place the person on the other side of the quality or thing designated, and represent it as somewhat different. The demonstrative base *ā*, "that," also means not, the "a," privative, in Greek, Latin, and English, &c. Scand., *ei*, *nei*, *nie*, not.

**NONE**. Ang. Sax., *nan*; Ger., *nein*, *kein*. The initial *n*, in these words, is the Old Sans. pronoun *nā*, that. The one, an, and ein, are the Sans. *ēnā*, one; therefore, these words mean that one at a distance; also, in Lith., *ni ekas*, that one, none.

**NEW.** Ang. Sax., *niwe*; Ger., *neu*; O. H. Ger., *niwi*; Goth., *nivis*, *nuijis*, *new*; Sans., *nāvā*, *novus*, *new*, according to Pott, from *anu*, post, after. Hence Lat., *novus*; Slav., *nov*, *novo*; Greek, *νεος*, *neos*, from *νεφος*, *nefos*; Hib., *nua*, *nuadh*; Lith., *naujas*; Chinese, *sin*; Pers., *now*, *new*; Celt., *newydd*, *new*; *adnewyddu*, to renew.

**NETHER.** Ang. Sax., *nether*; Runic, *nidr*; Island., *nedre*; Ger., *nieder*; Ger. Vet., *nidar*, from Sans. base *ni*, below; thus, positive *ni*, comp. *nether*, superl. *nethermost*. The “ther,” is the comp. suffix *tār*. Chinese, *hea*, below; *te*, down. “Nethermost hell.”

**NEPHEW.** Ang. Sax., *nefa*; Ger., *neffe*; Ger. Vet., *nefo*, *neft*; Sans., *naptri*, *nephew*, from *na*, not, and *pātri*, father. Lat., *neptis*, *nepos*, *nephew*; Welsh, *nai*; Cornish, *noi*; Arm., *ni*. Nises, *niece*; Welsh, *nith*; Cornish, *noith*.

**NEST.** Ang. Sax., *nest*; Ger., *nisten*; Sans., *nishta*, *sedes*, a seat, a habitation, from *ni*, below, and *sthā*, stare, to stand, to remain; Lat., *nidus*; Hib., *nead*; Camb. Brit., *nyth*, a nest. The “t,” of *nest*, *rest*, *lest*, is the Sans. suffix of p. p. partic. *ta*.

**NIGHT.** Ang. Sax., *niht*; Island., *noot*; Ger., *nacht*; Goth., *nahts*; Sans., *nakta*, *night*; Lat., *noct*; Greek, *νυκτ*, *nukt*; Hib., *nochd*; Russ., *nocj*; Chinese, *yay*, *night*; Celt., *nocth*; Welsh, *nôs*; Egypt. R., *âschru*; Copt., *echorh*.

**NOT,** a compound of No and It, or this. Ger., *nicht*, from *ni-wiht*, no thing; Goth., *ni-vaihts*, no thing; Zend, *no-it*; it, Sans., *it*, neuter of *i*, this; Lat., *nihil*; Fr., *ne-pas*; Ital., *non*, not one; Hung., *nem*. The initial element alone is negative, the latter portion signifies something real.

Therefore, not means, no it, or no this. Chinese, puh, not. In, ne pas, ne only has a negative power.

**NOSE.** Ang. Sax., nase; Sax., nebbe; Ger. Vet., nasa; Island., naes and nef, nebbe, nes; Ger., nase; Sans., *nāsā*, nasus, the nose, perhaps from *snā*, lavari, to be washed; Lat., nasus; Lith., nosis; Slav., nos; North, noss, ness; Hib., sron, from Sans. *snu*, to flow, to drop, fluere, stillare; Goth., *snu*, to go.

**NOSTRIL.** Ger., nasenloch, from Sans. *snū*, to flow, *tri*, through, beyond; Celt., tra, beyond. Tril, is a hole.

**NEEDLE.** Ang. Sax., *nædl*; Dan., *naal*; Goth., *nêthla*; O. H. Ger., *nadla*, *nadal*. The first syllable is the Sans. root *nah*, neo, to knit; necto, to join; the final syllable is the Goth. *thlo*, *thla*, from the Sans. *tra*, the suffix of agency, and forms substantives, which express instruments, from the Sans. *tar*, to accomplish, to do. Therefore, needle is the instrument for sewing, or joining. Perhaps, also, an iron nail, from *nah*.

**NEW.** Ang. Sax., *niwe*; Island., *nyr*, *ny*, *nitt*; Ger., *neu*. The *w* is the *y* of the Goth., Lith., *niuya*, *nauya*, from the Sans. *nava*; root *na*, laudare, to praise. The Goth., Lith., *ya*, Goth., *ji*, as *niuji*, is a participial suffix. Dan., *ny*, *new*. The suffix *yi*, of Goth. *niuyi*, *new*, is the Sans. *ya*, which forms gerunds, pass. participles, and adjectives; thus, Sans. *navya*, is a pass. part. of *na*, and signifies laudandus. Slav., *ново*; Greek, *νεφος*, *nefos*.

**NOW.** Ang. Sax., *nu*; Dan., *nu*; Ger., *nun*; Goth., *nu*; Lat., *nunc*, the accus. case of *nu*; Greek, *νυν*, *nun*, the accus. of *nu*. The Sans. demonstrative pronoun *na*, or

*nu*, this; pronouns have the power of expressing time and place, and were put in the locative, accusative, and ablative cases. In Pali, *nan* is the accus. of the pronoun *na*, this, and is the synonym of *nu*, nun, and nunc. In Scandinavian, *u*, in the word dunes, sand hills, is pronounced downs; therefore, *nu*, would be pronounced now, as we spell it, and means this time, or at, or to this time. Ital., *adesso*, now, *i. e.*, ad, to, *esso*, this, time understood.

NE. Ital., of this, from Sans. demonstrative pronoun *na*, this. This *na*, *ne*, is the negative element of *no*, *non*, *nein*, *ne pas*.

OBVIOUS. Lat., *obvius*, *ob-via*. The *ob*, is from Sans. *abhi*, near to; *via*, is from *vah*, to draw. Therefore, *obvious* means, near the way. The opposite pole to *devious*, from, out of the way.

OFF. Ger., *ab*; Sans., *ava*, off, from. Off is also derived from *apa*, from; Greek, *apo*; Lat., *ab*.

OF. Island. and Goth., *af*; Ger., *ab*; Sans. prepos., *a-pa*, from.

ONE. Ang. Sax., *an*, *ane*; Ger., *ein*; Goth., *ains*; Sans., *ēna*, one; Island., *einn*; Celt., *un*; O. Lat., *oinos*, one. *Ena*, is from the demonst. pronoun *ē*, this. Greek, *en*, *en*, one. In Eng., *a*, means one, from Sans. *ē*, this, from Sans. *a*, this. The final element of "one," is the Sans. *na*, this. Therefore, *one*, means this.

OATH. Scand., *eg æde*, I swear.

OAR. Sax., *are*; Scand., *aar*.

**OTTER.** Ang. Sax., *oter, otor*; Ger., *otter*; Sans., *ud*, an otter; *udra*, an otter, from Sans. root *und*, to be wet. Hence Lat., *unda*, a wave; Ital., *onda*; Greek, *ὕδωρ*, *udor*, water; Eng., *inundation*; Lith., *udra*, an otter.

**ONCE.** Chaucer, *ones*, the gen. case of one. *Oncest*, Lat. *unicus*. The initial syllable is from Sans. *ēna*, one; the final element is the Sans. suffix *ka, ika*, which means of, or belonging to. *Ka*, in the Arrow-headed language, is a possessive suffix, meaning belonging to; and is allied to the termination of the Turkish genitive case. In Hindoo, *ku, ke, ki*. In Sans., *madraka*, means a native of Madra; *mamaka*, mine, belonging to me; *parsika*, of the Parsic country. Therefore, *once*, means having the property of one, the quality of one. *Oncest* and O. H. Ger. *einest*, in the guise of superlatives.

**ONLY.** Ger., *einzig*. The *ly*, is *lich*, like; Sans., *dris*, like. *Only*, like one. Celt., *un*, one; Dan., *enkelt*, only.

**OURS**, the genitive of *We*. Scand. Runic, *ossar*, acc. case. The *s*, is the sign of the genitive, in Sans., Zend, Lith., Goth., Lat., &c. Ger., *unser*, of us; Goth., *unsara*. The apostrophe marks the elision of the *e*, of the Ang. Sax. genitive singular. Scand. Runic, *vor*, our; gen. dual, *ockar*, our.

**OFTEN.** Scand. Runic, *opt, iafnan*, and *oft*; Goth., *ufta*. *Of, i*, and *uf*, are prepositions; "ten," the dat. or acc. case plural of the dem. pronoun; times, understood.

**OTHER**, the comparative of *One*. Ang. Sax., *other*; Ger., *andar*; Goth., *anthar*; Sans., *antara*, from *ana*, this; *ēna*, one; and the compar. suffix *tar*; Sans., *itara*, other,

from *i*, this, and *tar*; Goth., *ains*, one; *thar*, the compar. suffix; Lith., *antras*, second. Other, means beyond one, the second. The *o*, is the Sans. *a*, or *i*, this, he. Celt., *ethyr*, corrupted form of *alter*, another; *ei*, Sans. *i*, this, *thyr*=*tar*.

OVER. Ang. Sax., *ofer*; Ger., *über*; O. H. Ger., *ubar*, *obar*; Goth., *ufar*; Sans., *upari*, over, upper, from Sans. *upa*, to, towards; also *ut*, up, aloft, the Sans. neut. nom. and accus. of the pronoun *u*, this. The final *r*, and *ri*, I consider to be a part of *tri*, the compar. suffix. Therefore, over, means higher, more distant than up. Lat., *super*; Greek, *ὑπερ*, *uper*, *upo*, *upon*; Lith., *ubi*; Chinese, *kwo*; Hung., *felett*; Erse, *suas*; Welsh, *yuch*, super; Ital., *sopra*; Lat., *supra*, both comparatives.

OUS. A suffix; luminous, Lat. *luminosus*; may be compared with the Sans. *vans* and *ush*, the terminations of the perf. act. participle. Lith., *degusi*, the having burned; Sans., *de-hushi*. Thus, luminous, having shone, shining.

OX. Ang. Sax., *oxa*; Island., *oxe*; Dan., *oxe*; Teut., *oehs*; Ger. Vet., *auhson*; Goth., *auhsa*, *auhsan*; Sans. R., *uks*, to sow; *ukshan*, mas. sing., a bull. Junius derives *ox*, from Greek *αὐξω*, *aukso*, to increase; Skinner derives *ox*, from Lat. *occare*. My readers will judge for themselves which derivation is the most likely to be true. The Eng. and Ger. plurals, *oxen*, *ochsen*, is only the Sans. base sing. *ukshan*. In the Veda dialect, *vakshas* is an ox, from Sans. *vah*, to draw. Island., *oxin*, an ox.

OBLIGE. Ger., *obliegen*, to be incumbent. Ob, O. H. Ger., *oba*, over; thus, *obdach*, shelter; *obhut*, protection, from Sans. prep. *upa*, to, and *ut*, up. The Sans. root is *lag*, *adhærere*, from whence, perhaps, *ligo*, to bind.

OFFER, to. O. Egypt., hpt; Copt., ote, also a measure; O. Egypt., ka; Chinese, ts'hing, offerings.

OWE. Scand., eg aa, I owe; Bor., to awe.

PALE, a Fence. Ang. Sax., pal; Sans. R., *pāl*, servare, tueri, regere, to defend, to rule; Hib., fal, guarding; falaim, I hedge; fal, a king; Sans., *pāla*, a defender; Island., pills, a cloak; Lat., palla, a cloak; pallium, a female's garment. Palladium; Pallas, the goddess of scientific warfare; palatium. Eng., palace, a house of defence. The pale of the church, the protection; palatine, a pall; Greek, φαλανξ, phalanx; Celt., difyn, defendo, fon and fÿn, instruments of striking and fending; to foin, to fence.

PALE. Lat., pallidus; Sans., *palita*, pale; Greek, πολιος, polios; Slav., plaw; Lith., balta, white; palwas, yellow; falo, yellow; Lat., flavus, yellow; Eng., pallid.

PAD, to, Path. Ang. Sax., path, padh, paedh; Ger., pfad, a path; Ger. Vet., pad; Sans., *patha*, a path; Sans. R., *path*, ire, to go; *pad*, cado, I fall, to go, to follow; *pada*, a step, gradus; *pad*, a foot; Lat., pes, a foot; Sans., *panthan*, a bridge. Hence Lat., pons, a bridge; Greek, πῆς, pous, a foot; Eng., a pedal, patters, pedlar, foot-pad; Greek, πατος, patos, a path; Hib., fath, a field; fatha, a plain; fathan, a journey; Slav., putj, a road; Greek, πεδον, pedon, a plain; Lith., pedas, a foot-step; Goth., fatus, a foot; Island., footur; Chinese, loo, a road; Austral., yoilo, yapung, a path; Hung., osveny, ut, a path; Celt., pêd, foot; trybedd, tripod; pedol, horseshoe; pedyd, infantry.

PAN, THE GOD. Sans., *pan*, to play?

PATH. Egypt., hr; Copt., hir.

PERSUADE. Lat., persuadeo, perhaps for persvadeo. Per, Sans. *parā*, back; suadeo, from Sans. root *vad*, dicere, loqui, to speak. Lat., vas, gen. vadis, a surety for money; Lith., wadinu, I call; Slav., vaditi, to blame; Hib., feadaim, I relate; Camb. Brit., gwed, a word; Goth., razda, a speech; Ger. Vet., var-wāzu, I curse. To persuade, therefore, means to speak back.

PINCH. Lat., pinso, I pinch; Sans. R., *pish*, pinsere, terere, conterere, to pinch, to pound; Lith., pesta, a mill; Lat., pistrinum, a mill; Eng., pincers; pestle, the le, signifies instrument.

PEPPER. Ang. Sax., peppor; Ger., pfeffer; Sans., *pippli*, pepper; Greek, *πῖπερι*, piperi; Lat., piper; Ital., pepe; Fr., poivre; Chinese, hootseau; Hung., bors.

PATTER. Sans. R., *pat*, cadere, to fall; Greek, *πετ*, pet; Lat., peto, I seek; impeto, impetus; Bohem., pad; Hib., faod, faoth, a fall. The rain patters. It happens pat, i. e., pat, it falls.

PLENTY. Lat., pleo, I fill; Sans. R., *pri*, to fill; *pūr*, to fill; Hib., fuvain, plenty; furthanach, plentiful; furthain, satiety; Chinese, yew, plenty; to, plentiful.

PLURAL. Lat., pluralis, from plures, more. "A," is the conjunctive vowel, and lis, Sans. *dris*, like; plural, means like more. The plural sign s, Goth. s, is from the Sans. *as*, an extended form of the sing. nom. sign *s*. In Zend, ô, or as; Greek, es; Lat., es; Lith., s; Hung., k, ak, ok. In Austral., the demonstrative pronoun shows the number. In Chinese, there is no alteration, as jin, a



man, men; sometimes jin jin, men; sometimes a particle is added, as jin tang, men. In Heb., im is added, as ger, gerim, cherub, cherubim. In Island., ar, and er, as armur, pl. armar.

**POT, POTABLE, POTAGE.** Lat., *poto*, I drink; Sans. R., *pā*, bibere dare, to give to drink; Greek, *πινω*, pino, I drink; Lat., *poto*, *potus*, drink; *poculum*, a cup; Lith., *penas*, milk; Boruss. Vet., *pouton*, to drink; Russ., *pitj*, id; *pivo*, ale; Ger. Vet., *bier*; Ang. Sax., *beor*; Hib., *potaim*, I drink; *potheen*, whisky; Slav., *pi*, to drink; Eng., *beer*; Egypt. R., *bah*, to inundate, swill, drink.

**PREACH.** Sans., *prach*, interrogare, to question, from *pra*, before, and *ich*, to desire; Lat., *precor*, I pray; *posco*, *rogo*; Goth., *frah*; Ger., *frage*, I ask, demand; Lith., *perszu*, *praszau*, I entreat; Russ., *prosu*, I entreat; Hib., *fiafrach*, inquisitive; *frafraighe*, a question; *fiafrughim*, I inquire, ask; *friscam*, I hope; *friscart*, an answer; Greek, *προισσομαι*, *proissomai*; Zend, *peres*; Plat. Dutch, *precen*.

**PRAY, PRAYER.** From the same; *preces*, Ital., *prego*, I pray, ask; Fr., *je prie*.

**PRESBYTER.** Greek, *πρεσβυς*, *presbus*, old, from Sans. *pra*, before, and *bhū*, to be. Presbyter is a contraction of *presbuteros*, the elder, or older, the comp. degree; therefore, means being before.

**PROGENY.** Lat., *progenies*; Sans., *prajā*, progeny, from Sans. *pra*, before, and *jan*, gignere, to beget. The suffix *y*, Lat. *ies*, is from Sans. *ya*, which means after, with, through, and forms Lat. fem. verbal abstracts. Thus, *genies*, means after, or through, begetting.

**PRISM.** Lat., *frango*, I break; Sans. R., *bhanj*, to break; Hib., *brism*, I break. Thus, a prism breaks the ray of the sun into the prismatic colors. Prismatic, means broken?

**PULLET.** Lat., *pullus*, a chicken; Sans., *pōta*, a peot, a fowl, from Sans. root *pā*, to nourish; Lith., *pauta*, an egg; Greek, *πωλος*, *polos*, a fowl; Goth., *fula*, hence fowl; Ger. Vet., *folo*, from Sans. *pal*, to preserve, *servare*; Chinese, *ke*, poultry. Hence Eng., poultry.

**PURE.** Ang. Sax., *pur*; Ger. Vet., *bar*; Sans. R., *pā*, *purificare*, to purify; Lat., *purus*; Lith., *pus-tas desertus*, vast; Greek, *πυρ*, *pur*, fire; Chinese, *ts'hing*, pure; Egypt. R., *ab*; Copt., *ouab*.

**PUSH.** Sans., *puṭh*, *conterere*, to pound together. Doubtful?

**PUTRID.** Lat., *putridus*; Sans. R., *pūy*, *dissolvi*, to be dissolved; *putrescere*, to putrefy; Lith., *purva*, to putrefy; Greek, *πυον*, *puon*, *pus*, matter; Lat., *puteo*; Goth., *fuls*, putrid; Hib., *putar*, putrid, stinking; Sans., *pūti*, *fœtor*; Eng., *fetid*. The suffix, *id*, Lat., *idus*; the *i*, is a vowel of conjunction; the *dus* corresponds with *ta*, the suffix of the Sans. and Zend perfect pass. participle, and is identical with the demonstrative base *ta*, that.

**PAINT.** Lat., *pingo*; Sans. R., *pinj*, *pingere*, to paint, to honor; Sans., *pinga*, *nigricans*; tawny. Hence pigment.

**PERSONS** of Tenses are formed by postfixing to the theme personal pronouns; thus, Sans., *as-mi*; *as*, is the theme, and *mi* is the obsolete lost Sans. pronoun *mi*, I,

still retained in Cymric Celtic, and is the *m*, of sum; the *m*, of Greek, *εμ*, *eimi*; the *m*, of Celtic, *buom*, I was. The "o," of *lego*, is the *o*, of *ego*; Goth., *im*; O. H. Ger., *bim*, I am; Zend, *ah-mi*, I am; Pers., *man-am*, I am; Lith., *es-mi*, I am; *sed-mi*, I sit; O. Slav., *yes-my*, I am. *M*, is the element signifying *we*, in the first person plur. of verbs; this *m* is a part of the theme of the oblique cases of the Sans. pronoun of the first person, the nom. case is from a different base, as Sans. nom. sing., *aham*, I; gen., *mama*, *mē*, of me; Lat., *mei*; Greek, *μῶν*, *mou*; plur. Sans., *as-me*; Greek, *αμμες*, *ammes*, *we*. Hence the suffixes, first per. pl., Sans., *tishthamas*; Zend, *histamahi*; Pers., *ma-em*, *we are*; Greek, *ισταμες*, *istames*; Scand. Island., *vid erum*, *we are*; Ital., *siamo*; Span., *tenemos*; Ger., *stamen*; Lat., *stamus*; Lith., *stowime*; O. Slav., *stoim*; Fr., *sommes*.

**PRONOUNS.** The *Celtic* pronouns and verbal suffixes have been preserved, less altered, than any other.

I; Cymric, *mi*, and *vi*; Erse, *me*; Welsh, *mi*; redup. *myvi*.

Thou; *ti*, *thi*, *tu*, *thu*; Welsh, *ti*; redup. *tydi*.

He; *ev*, *vi*, and *hi*; *se*, fem. *si*; Welsh, *ev*, *eve*, *evo*, and *hi*, fem.

We; *ni*, reduplicated *nyni*, *sinn*, *inn*.

Ye; *chwi*, *chwichwi*, *chwychi*.

They; *hwynt*, *hwy*, *siad*, *iad*, *hwynt-hwy*. Hence *wyv*, or *wyvi*, I am; the suffix, *vi*, I.

*Wyt*, or *wyti*, thou art; suff., *ti*, thou.

*Yw*, or *ywe*, he is; suff., *ve*, he.

*Ym*, or *ymni*, we are; suff., *ni*, we.

*Ych*, or *ychwi*, ye are; suff., *chwi*, ye.

*Ynt*, or *y-hwnt*, they are; suff., *hwynt*, they.

Now, *hwynt*, is evident, in Greek, *εντι*, *enti*; Lat., *suut*, monent; Ger., *sind*; Pers., *burdend*; Russ., *stoyat*; Goth.

and in O. H. Ger., and, ant, ent, and ont, suffices of third per. pl. It is, therefore, evident that the personal suffixes of verbs are pronouns. O. Egypt. R., *a*, I, me ; possessive, Copt., *pa*, mine ; *a*, suffix, Copt., *tra*, facio ego, from *tre*, to do, make.

**PHLEGMON.** Greek, *φλεγμων*, *phlego*, to burn. The suffix *mone*, *mon*, is the Greek *meno*, the Sans. *māna*, the suffix of the part. passive and middle, and means made, done, or doing. Therefore, *phlegmon*, means a burning. Thus, Sans. *sush-mān*, fire, as that which dries, from *sush*, to dry.

**PRESIDENT.** Lat., *præsidents*, from Sans. prep. *pra*, before, and *sad*, to sit. Ent, the suffix of the part. pres. act., Sans. *ant*, being, from *ās*, to be.

**PURLOIN.** The prefix *pur*, signifies away, from Sans., *apa*, from ; Lith., *pa-gaunu*, I take away, I purloin ; loin, from Lat., *longè* ; Fr., *eloigner*.

**POSSESS.** Lat., *possideo*. Por, pol, and pos, in *por-rigo*, *polliceor*, and *possideo*, have arisen by assimilation from *pot*, Greek, *ποτι*, *poti*, or *pod* ; also *ποτι*, *proti*, and *προς*, *pros*, from the Sans. prepos. *prati*, towards, on, from Sans., *parā*, before, in front ; *sedeo*, Sans. *sad*, to sit. Therefore, to possess the land, means to sit before it, on it. In Lettish, *pretti*, Slovenian, *proti*, mean towards.

**PRETTY**, as, "I am pretty well;" "Hammersmith is pretty near London." I consider, that pretty is the English synonym of the Lettish, *pretti*, towards, against ; Slovenian, *proti*, towards ; Greek, *proti*, towards ; Sans., *prati*, towards, from *parā*, before, in front ; Fr., *près* ; Ital., *presso* ; Cretan,

porti; Zend, paiti, towards; Sans., *para-ti*, abbreviated *prati*, towards, from *prā*, before. The *ti*, of *pra-ti*, is identical with that of Sans. *i-ti*, “thus,” and *a-ti*, “on.”

**PRETTY.** Ang. Sax., *præte*; Ger., *prächtig*; Teut., *prächtich*; Sans., *pratibhā*, splendor; Ger., *pracht*, splendour. The suffix “y,” Ger., *ig*; Sans., *ika*, signifies having the property; thus, pretty, having the property of splendor. Sans. root, *pra*, before.

**PRETTY.** Ang. Sax., *præte*; Ger., *prächtig*; Teut., *prächtich*; Ger., *pracht*, splendor; O. H. Ger., *perahta*, fulgidus; Sans., *brāj*, to shine; Zend, *bēřēz*, to shine. The *t*, of *perahta*, and of *pracht*, and *prett*, is the suffix *ta*, of the Sans. perf. participle. The *y*, is the Sans. *ika*, and signifies having the property of; thus, pretty, means having the property of shining, or splendor. Scand., *biartr*, fulgens; *biartra*, fulgentium.

**PLURAL, FORMATION OF.** In Sanskrit, the plural is formed by masculines and feminines in *as*; this *as* is an extended form of the singular nominative sign *s*; so that in this extension of the case-suffix lies a symbolical allusion to plurality. The *s*, which is too personal for the neuter, is wanting in that gender, in the singular, dual, and plural.

The Chinese form the plural in various ways. Every Chinese noun may express the plural as well as the singular; thus, *jin*, means a man and men; *neu*, an ox and oxen. The plural of the noun is pointed out by the use of particles; as, *tāng*, *mun*, *pei*, *luy*, *tsaou*, *tse*, and *chow*, &c., all placed before the noun, and are collective adjectives, though used to convey the sense of the plural. The genius of the Chinese language does not demand their use, yet they are sometimes used, where they appear to us superfluous;

thus, jin, a man; jin tǎng, men. With personal pronouns, mun is more frequently used; as, gno, I; gno mun, we; joo, thou; joo mun, ye. Pei is employed, when a class is to be indicated; as, o pei, the wicked. Chung; as, chung shang, all the merchants, or the merchants; chung sang, all living things. Ko; as, ko jin, every man, men; fan jin, all men, or men. The plural is expressed by repetition; as, jih jih, every day, daily; kea kea, every family, families. By the word "to," many. There are many other words used to denote plurality, each of which is applied to its own peculiar class of objects; thus, chih, is applied to animals, vessels, and single objects, as, chuen sze chih, four ships; san chih yang, three sheep; but this is an idiomatic peculiarity, in common with Japanese, a sort of generic term, as we say, heads of cattle, pieces of silk; san ko pan, three planks. In Egyptian hieroglyphics, the numeral three becomes a word of other meaning, so also in Chinese; as, san three, means are; urh two, means are; and yih one, means is.

In Old Egyptian nouns, the plural has only one ending, "u;" dual, ui. In hieroglyphics, the dual is expressed by two || straight, perpendicular, or oblique \ strokes, or by a T before the two strokes; the plural, by † three perpendicular strokes in the same line.

It is very remarkable, that the plural in Syriac, Syrian language, is expressed by two straight strokes placed obliquely //, or a ʔ, T, similar to the figure T of Egyptian hieroglyphics, and the oblique strokes are the same as the two strokes of the dual of hieroglyphics; two · · dots also indicate the plural. These strokes, dots, and T, form the plurals of both nouns and verbs. The oblique are placed beneath the word, the dots and T above.

Remark also, that dots puncta . . are used in Syriac to distinguish words, formed of the same letters, but having different meanings; marks were used in hieroglyphics for

the *some purpose*, and named by Bunsen determinative hieroglyphics; these determinative signs were discovered by Champollion; the Syriac language would have given him the clue. Thus, in Syriac, idho, with two strokes subscribed, signifies manus, a hand; idho, with two dots, puncta subscripta, signifies quæ, which.

The Rev. Charles Forster, B.D., page 108, part 2nd, of the *One Primeval Language*, that these three lines which Champollion states always stand for the plural number, as well as three, is the Arabic, wai onager, or an active strong beast of burthen. I have shown that the Chinese use three horizontal lines as a mark of the plural, and *san* ko pan, means *three* planks, or simply planks. Mr. Forster adds, that the whole Champollion system of Egyptian numerals is as ideal as the rest of his hieroglyphic system. The groups which he mistakes for numbers, being uniformly letters and words explanatory of the figures, amongst which they are disposed; single letters being frequently repeated, for the sake of intensiveness; and in the examples of flocks and herds of cattle especially, of conveying the idea, apparently, of indefinitely large numbers. Thus, the Chinese, Old Syrians, and Old Egyptians, express plurality by almost identical symbols. The Chinese numeral, *san*, three, is formed by three horizontal lines  $\equiv$ , and two, by  $=$ .

PLURAL, the formation of the second person plural of Verbs. T is the sign of the pronoun of the second person singular, in all Indo-Germanic languages, and is also the sign of the second person plural of verbs of these languages. The persons of tenses are formed by postfixing personal pronouns. The pronoun of the second person plural, in Sans., is *yushme*; Zend, *yus*; Greek, *ummes*; Lat., *vos*; Goth., *yus*; Lith., *yus*; O. Slav., *vy*. There is no *t* contained in any of these words, I therefore infer that the *t* of the second

person plural of verbs is desived from the pronoun of the second person singular, because a repetition of thou, *i. e.*, tu tu, equals ye. In Latin, the pres. tense imperative of sum, I am, is es, esto, be thou; now, "to," is "tu," thou, in the plural, es-te, es-tote, *i. e.*, tu tu, thou thou=ye; mementote, remember thou thou, *i. e.*, ye; audi-te, the latter of the two syllables tote; therefore, "t" is no part of *yusmè*, or vos, but of tu, Sans., *twam*. In Russ., budete; Pers., budidi; Erse, fhuilthidh; Sans., *s-tha*; Greek, *es-te*; Lat., este; Slav., yes-te; *i. e.*, be thou thou, for ye, but one thou only is expressed.

QUOTH. Goth., qithan, dicere, to say; qitha, qath, qèthum; Sans. R., *kath*, dicere, loqui, to speak, to say; Chinese, hwa; Goth., unqvethya, inexpressible; Scand. Runic, queda, they say; O. Lat., quo, quis, quit.

QUICK. Ang. Sax., cvic, alive; Ger., queck; Ger. Vet., queh; Goth., cvivs; Sans. R., *jiv*, vivere, to live; Lat., vic-si, I have lived; Lith., ggwenu, to live; gywas, alive; Zend, jva, nom. jvo, living; Slav., schivû, I live; Eng., live; quicksilver, quicksand; Chinese, ming, life; Austral., moron, to be alive.

QUEEN. Caledon., quean; Scand., kona; Goth., quin, qeins, lawful wife, as, she who bears; kin germinare; Sans. R., *jan*, generare, to bear children, to produce; *janā*, a woman; Hib., duine, man, or woman; Greek, γυν, gune, a woman; Ger., kun, sex; kind, a child. Queen, means the woman. Goth., kuni, sex, gender; Lat., cunnus; Scand., quanar, sponsæ, gen. sing., nom., kona.

RABID. Lat., rabidus, rabies; Sans. R., *rabh*, iucipere, to begin. Perhaps Island., reide, and its Eng. rage.



**RAJAH.** Sans. R., *rāj*, splendere, to shine; regere, to rule; Lat., rex, a king, a ruler; Sans., *rājñi*, regina, a queen, a female ruler; regnum, a kingdom; Goth., *raginō*, I rule; Bug., *reikja*, a kingdom; *reiks*, a prince; Ger. Vet., *reichi*, rich; Eng., rule, royal, regal, regnant; Ital., *re*, a king; *regnare*, to rule; *regina*, a queen; Fr., *roi*, *reine*, *royaume*; Eng., *regent*; Chinese, *kwo*, a kingdom; *te*, emperor; Hung., *király*, a king; Ger., *Osterreich*, eastern kingdom, Austria; *reich*, kingdom; Celt., *rig*, a king; Island., *ryke*, I rule; Sax., *rica*, a prince; *rice*, a kingdom. Bishop-ric.

**REACH.** Ang. Sax., *ræcan*, to reach; Sans., *rij*, ire, to go; *acquirere*, to acquire; Lat., *rego*, *rectus*; Hib., *righim*, I reach.

**RED.** Ang. Sax., *read*; Island., *raudur*; Sax. Vet., *rod*; Ger., *roth*; Ger. Vet., *rot*; Sans., *rudhira*, blood; *rohita*, red; *rudhira*, red; Sans. R., *ruh*, to grow; Lat., *ruber*, *rufus*, red; Scotch, *roy*, red; Greek, *ερυθρος*, *eruthros*, red; Lith., *rauda*, red color; *raudonas*, red; *rudis*, rust; *æруго*; Slav. Vet., *rd-je-ti*, to grow red, to blush; Russ., *ryschii*, red; Polon., *rusy*, id; Island. Vet., *raud-r*, red; Hib., *ruadh*, red; Welsh, *rhydh*, *ruaid*, red; *ruaidhim*, I redden; Eng., *raddle*, *rosy*, *ruddy*; Hung., *veres*, red; Chinese, *hung*, red; *hung-kong*, red harbour; Fr., *rouge*; Scand., *rathom*, *rubefecimus*; ec *ryd*, *rubefacio*; *rioda*, *rubefacere*; Ital., *rosso*.

**RICHES.** Ang. Sax., *richesse*; *rica*, rich; Sans., *rai*; nom. sing., *rās*, wealth; Lat., *res*; Island., *rykur*, rich.

**REAL.** Lat., *res*, a thing; Sans., *rās*, a thing; *res*. Al, the "a," the conjunctive vowel, and *lis*, like; Sans., *dris*, like. Real, like a thing.

**ROAR.** Ang. Sax., rarian, to roar; Sans., *rat*, mugire, to roar; ululare, to howl; *ru*, to roar; Ger., rath., counsel, advice; Sans. R., *rath*, loqui, to speak; Ger. Vet., redion, redinon; Sax. Vet., rethjôn, rethinon, loqui, to talk; Goth., razda, a speech; Ger., vorrath; Eng., forage; Hib., ran, a roar; Sans. R., *ran*, clamare, sonare, ranach, a roaring. Perhaps Lat., rana, a frog; raucidus, hoarse; Russ., revu, I roar; Sans. R., *ru*, to make a noise; sonare; Island., ræda and ræna, o-ratio.

**RIGHT.** Ang. Sax., riht; Ger., recht; Goth., raihts; Sans., *rita*, verus, true, straight, from Sans. R., *ri*, ire, to go; Hib., ria, or, do ria, he will come, the rive, in arrive, with prep. abhi, ab, to; Ital., diretto, direct; Ger., gerade, id; Lat., rectus; Chinese, yew, to the right; shih, right; Eng., direct, rectitude; Celt., rhaith, legal rights; Island., rettur, fem. rett, neut. rett.

**ROAD.** Island., reysa; Sans., *riti*, itio, via, a road, happiness; Ger., reise, strasse, a road; Ital., strada; Hung., út; Chinese, loo, road; Saus. R., *ri*, ire, to go; Eng., route, ride, race; Hib., rith, course; rithim, I run.

**ROOT.** Lat., radex, rodo, I gnaw; Sans. R., *rad*, findere, fodere, to dig; Lat., rostrum, a beak; Ger., roden, to dig up; Hung., gyoker, a root; Island., root, pl. rætar. A tail rooa.

**ROUGH.** Ang. Sax., ruh, rug, reoh; Ger., rauh; Ger. Vet., ruh; Sans., *ruksha*.

**RUE.** Ang. Sax., hreova, penitence; Ger., bereuen, to rue; Ger. Vet., hru, ru, to repent; riwa, penitence; Sans. R., *hri*, pudere, to be ashamed; *rud*, flero, to weep; Ger.

Vet., *ruz*, to weep; Lat., *rudo*; Lith., *raudoju*, I lament; Slav., *rydajû*, I weep.

**RUMOUR.** Sans. R., *ru*, sonare, to sound; vociferare, to shout; Lat., *rugio*, I roar; Greek, *ὀρνομαι*, *ornomai*; Ger., *gerücht*, rumour; Lat., *susurrus*, a whisper; Eng., to rustle; Lat., *rumor*. The suffix, *our*, and *or*, is from the Sans. suff. *as*, which forms Greek abstracts in *os*, and Latin in *or*, *ur*, and *us*. The *m*, of rumour, is a part of *mana*, the Sans. suffix of the middle and pass. participles; thus, *ru*, to sound; *romour*, that which is sounded. Celt., *brevu*, to roar; Island., *rilte*, fame.

**RUNE.** Island., *run*; Ger., *raunen*, to whisper; Ger. Vet., *runen*, id; Sans., *rudh*, impedit, to hinder; includere, to shut in; Hib., *rundha*, secret, mysterious; Goth., *runa*, a mystery; Ang. Sax., *run*; Iceland., *runir*, letters; Irish, *run*, mystery; Sans., *rundh*, mysterious; Hib., *rundhachd*, secrecy; *ruindiamhar*, a mystery, a dark secret; *ruine*, secrecy; Scand., *rûnes*; Celt., *rhin*, a secret, a craft, mystery; *celu rhiniau*, to conceal the Druidical secrets.

**RUN.** Ang. Sax., *rinnan*, to run; Runic, *ec renni*, I run; Ger., *rennen*, *rinne*, a channel; Goth., *rann*, to run, to flow; Sans. R., *ran*, ire, to go; Chinese, *kheu*, to run; Austral., *muraliko*, to run; Celt., *rhedeg*, to run; *rhed*, a course, a running; *rhod*, a wheel; Lat., *rheda*, *rota*. Also Sans., *rit*, ire.

**RUSH.** Ang. Sax., *ræs*, quick; Ger., *schleunig*, speedy; Ger. Vet., *sliumo*, swift; *sliumor*, more swiftly; Sans. R., *sru*, ire, to go; *fluere*, to flow; Greek, *ρεω*, *reo*, I flow; Hib., *sruth*, a stream; Greek, *ρευμα*, *rheuma*, *rheum*, a flowing, a stream; Lat., *rivus*; Eng., *river*, *rivulet*; Ital.,

riviera; Span., rio; Hung., folyoviz, a river; Chinese, ho, a river; k'he, torrents; O. Egypt. R., aru; Copt., iaro, a river; Island., rid eruo, rudde erui.

**REMEMBER.** Ang. Sax., smeortan, to grieve; Ger. Vet., smerza, grief; Goth., merja, memoro, I tell; Sans. R., *smri*, meminisce, to remember; Lat., memor, mindful. Re, means back.

**REDOUND.** Lat., redundo. The re, is the final syllable of Sans. prep. *parā*, with final long a, and means back, away, forth; the d, is only to prevent two vowels coming together; ound, Lat., undo, from Sans. root, *und*, madidum esse, to be wet, thence to flow. Redound, to flow back. Abound, to flow to; the b, only for euphony; and does not mean "from," but "to." The Sans. *ā*, to. Abound, cannot mean to flow from.

**RETICULE.** Lat., reticulum; the suffix, culum, from Sans., *kar*, to make; Celt., rhwyd, a net.

**RICH.** Chaucer, riche; Ang. Sax., rice; Dan., rig; Teuton., reich, the r, contains and expresses the meaning, wealth, from the Sans. root, *rai*, wealth; Lat., res. The suffix, ich, is the Goth., leiks, like; Sans., *dris*, like; the ich, in *which*, is the same word, and means like. The Rev. Mr. Williams, Archdeacon of Cardigan, says, res is derived from reor, to think; I say, from Sans., *rai*. Therefore, rich, signifies like wealth. Zend, vohu, thing, riches; Island., rykur, rich.

**REWARD.** Perhaps from Scand., vard factus est, ec verd fio, I do. Re, signifies back, from last syllable of Sans. *parā*, back. Therefore, reward, to do, or make back.

See Rich.  
Cult. 1112

**SAD.** Ang. Sax., sari, sorry ; Sans., *sad*, ægrotare, to be sick ; Hib., sath, evil ; saith, vile.

**SALIENT.** Lat., salio, I leap ; Sans. R., *sal*, ire, to go ; Hib., silim, I drop, sow ; Lith., selu, I creep ; Slav., slati, to send ; Greek, *αλλομαι*, allomai, *αλμα*, alma ; Turk., alma, a dancing girl.

**SALIVA.** Lat., id ; Sans., *salīla*, water, from Sans. root, *sal*, to drop ; Greek, *αλς*, als, sals, salt ; Slav., sol, salt ; Greek, *σαλος*, salos, salt ; Sans., *sal*, to spit ; Erse, salan ; Welsh, halen, salt ; seile, haliu, saliva ; Dan., spyt ; Island., sallt ; Goth., salt ; Sax., sealt.

**SAME.** Goth., sama, the same ; sums quidam, a certain person, from Sans., *sama* ; similis, æquus, omnis, the same, from prep. *sa*, with ; and *mā*, to measure. *Sa*, is also the root, the pronoun that. Slav., sam, ipse, he himself ; Hib., samhuil, like ; sambladh, resemblance ; samhlaím, I liken, compare, resemble ; Lat., similis, from the lost primitive, *simus* ; Greek, *ὁμος*, homos, the same ; Erse, savail, like ; the Sans., *sa*, *sam*, with, and *ail*, like ; Welsh, harvail ; Dan., de samme, the same ; Lat., *simus*, same ; *similis*, means similar.

**SCISSORS.** Ang. Sax., sceara, shears ; Ger., schere ; Sans. R., *chchid*, scindere, to cut ; Ger. Mid., schite, I cleave ; schinde, glubo ; Goth., skaida, I separate ; Ger., scheiden, to divide ; schneider, a tailor ; splitter, a splinter ; Ger. Vet., splitar, id ; Ger. Med., splize, scintilla ; Ger., spalte ; Ger. Vet., spaltu, I cleave ; spüle, a spool ; Amer., to spile ; Lat., scindo ; Greek, *σκινδ*, skind, I cleave ; Sans., *chchind* ; Greek, *σκιζω*, skizo, I cleave ; Island., sigd, a scythe ; Sax., sithe, sker, seco ; Lith., skedra, a

shaving; skirru, I separate; Hib., scaithim, I cut off; scaolim, I loose, scatter; spialaim, I dilacerate; Eng., splinter; spell, a match; split, scar; Hib., scairim, I scatter; Ger. Vet., scar, to cut. To scathe, scathless. Chinese, tseen, scissors; Dan., sar.

**SHIELD.** Island., sciolldr; accus. pl., sciolldo; Sans., *chchad*, tegere, to cover.

**SEAM.** Ang. Sax., seam; Scand., ec sauma, I sew; seymda, sewn; Ger. Vet., siwu, I sew; siut, a suture; sutari, sutor; saum, limbus; Goth., siuja, I sew; Sans. R., *śiv*, to sew; Lat., suo, I sew; Slav., sivu, I sew; Lith., suwu, I sew; Goth., sauma; the “ma,” of sauma, and the “m,” of seam, is the Sans., *ma*, the demonstrative pronoun, and means being. Therefore, seam, means sewed, or being sewn. *Ma*, is a part of the suffix, *māna*, of the part. pass. and middle. Greek, meno; Dan., som, a seam.

**SAY.** Ang. Sax., sægan, to say; sagan, id; sang, a song; Island., seige, sagde; Ger. Vet., sagen, to say; Ger., sagen; sage, a saying; Sans. R., *sans*, dicere, to speak, to tell; Lat., saga; Pers., kanden, to recite; Ang. Sax., sanger; Eng., singer; song, songstress; sage, “wise saws;” Scand., saga; Dan., swar.

**SHIRE,** a Division. Sax., scearan, to sheer; Island., skera; Sans., *chchid*, cut.

**SELDOM.** The dat. and ablative case of the Ang. Sax. adjective, seld, rare, unfrequent; compar. degree, seldor, seldre; superl., seldost. Seldom, agrees with times understood. Ger., selten, the accus. and dat. case plural of the adjective, selten, rare, seldom, as, seltene früchte, rare fruits;

selten (mal understood), rare times; Lat., raro (tempore); Island., siald-an. The Sax. adverb, middum, in medio, and Old High Ger., “luzzikem,” paulatim, are dative plurals. Paulatim is an accusative. Sans., *nityam*, ever, an accus. case.

SELF. Dan., selv; Ang. Sax., sylf; Ger., selber, the same; selbst, self; Goth., silba, from the reciprocal pronoun, gen., *seina sui*; dat., *sis sibi*; accus., *sik, se, himself*; and laiba, a remnant, from leiban, to remain; meaning that which remains in itself, enduring; Sans., *svayam*, self, from *svē*, suus, his, and *am*, the nominative termination; Egypt., ha, self; a limb; Copt., ho; Chinese, tsze, self; tszé kò, one's self.

It is probable that self, Iceland., siaalfur, is a compound of *si al folmas*, all his members, limbs. Greek, *σφε*, sphe, self; Lat., se; Lith., saw, to himself; gen., sawens; Slav., sebye, to himself; gen., sebe; Goth., sibya, sib, a relation, kinsman, means his man, from Sans., *sva*, his; Iceland., med kononginom sialfom, dat. case, with the king himself; ok under sik, and under himself. Thvi, himself. Ser., sialfir, for themselves. The s, in each word, signifies his, her, their. Compare Latham, concerning “Self.”

SHADOW. Ang. Sax., scead, a shade; Ger., schatten; Goth., scadus; Sans., *chhad*, tegere, to cover; Hib., scailim, I shade, shelter; scailein, a fan, an umbrella; scail, a shadow; scaileachd, darkness; scath, shadow, protection; Lith., skyda, a shield; Ger., schild; Goth., skalja tegula; Ger. Med., schal, cutis, cortex; Ger., schale; Lat., squamma, a scale; scutum, a shield; Greek, *σκια*, skia, a shade; *σκοτος*, skotus, darkness. The isle, Skye, from Irish, skiach, cloudy; Eng., skin, scale, shield, squamous; Ger., schuppig, shell, shutter, shelter, to shut; Egypt. R., akam; Island., scyrta, a shirt of mail; sky, nubes.

**SINCE.** Ang. Sax., sithan; Ger., seit; Goth., sei-thu; Island., sidan. The Eng. si, Ger. and Goth. sei, Island. si, are the Gothic, Islandic, and Sanskrit demon. pron. *sa*, the, this. The suffixes are the same as the Lat. de, of in-*de*, Greek, *θεν*, *then*, of *εσπερο-θεν*, Sans., *tas*, Lat., *tus*, and signify from; therefore, these words mean from the, this, time understood. Compare Horne Tooke, Diversions of Purley.

**SHE.** Ang. Sax., heo; Ger., sie; Goth., so; Sans., *sā*; Zend, ha; Greek, *ἡ* and *ή*; Lat., ista; Lith., ta; O. Slav., ta; Hung., *ő*; Mæso Goth., si; Erse, si; Welsh, hi; Dan., hun; Scand., sa, he; su, she; that, that; thui, from, or by her.

*Handwritten: Nephew of the sister of the*

**SISTER.** Ang. Sax., swuster; Ger., schwester; Ger. Vet., suëstar; Goth., svistar; Sans., *swasrī*, from *swa*, his, and *sri=stri*, femina, a woman unmarried; Slav., sestra; Lith., sessu; Lat., soror; Hung., nene, hug; Camb. Brit., chwaer; Chinese, le; Erse, siur; Dan., soster; Island., systur.

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**SOUND.** Ang. Sax., *swegan*, to sound; Ger., sund, sonde; Sans. R., *swan*, sonare, to sound; Hib., sian, a voice; Lith., zwanu, I sound; Slav., zveniu, id; Celt., son, sain, sound. Perhaps Island., ec syng, I sing.

**SIT.** Ger., sitzen, to sit; Island., saa, to sow; sæde, seed; sit and sat, pure Islandic, setum; Ger. Vet., saz, to sit; sizu, saz, sâzûmes; Causal Goth., satya pono, I set; Ger. Vet., seziu, id; Sans. R., *sad*, sidere, sedere, to sit; Lith., sedmi, I sit; sodinu, I set, plant; Slav., sjadu, consido; Greek, *ἕδος*, hedos, *ἐζομαι*, ezomai, I sit; Hib., suidhifm, I sit; suidhiughaim, I set; saidhe, saidhiste, a seat; Eng., sediment; consider, to sit together; sedan, sedentary;



Ital., *sedere*; Hung., *ulni*, to sit; Fr., *s'asseoir*; Chinese, *tso*, a sitting; Austral., *yel-la-wol-liko*, I sit; Egypt. R., *bka-bka*, to sit down, be quiet, prostrate; O. Egypt. R., *hms*, to sit; Copt., *hemsî*, *hmoos*. Also, a see, and siege. Island., *saete*, a seat.

**SCREECH.** Ger., *screien*, to scream; Sans., *srj*, *emitere*, *jaculari voces aut missilia*, to send forth words or missiles.

**SLEEP.** Ang. Sax., *swefan*, to sleep; Ger., *schlafen*; Ger. Vet., *slâfon*, I sleep; *slafit*, he sleeps; Goth., *slep*, to sleep; *slepa*, I sleep; Sans., *swap*, to sleep; Island. Vet., *svefja*, to sleep; Slav., *spisi*, thou sleepest; Greek, *ύπνος*, *hupnos*, sleep; Hib., *suain*, sleep; *suaimhneach*, quiet; *suaimhnighim*, I rest; I please; Camb. Brit., *hephun*, sleep; Lat., *somnus*, *sopio*; Celt., *hun*, sleep; Erse, *suan*; Welsh, *hyn*, sleep.

**SAME.** Sans., *sama*, same, is the ancient meaning of *sama*, and the idea of similarity is a derived one. *Sama* is a combination of the pronominal bases *sa*, he, this, and *ima*, this; therefore, the primary meaning is "*this*."

I have thus shown that the word, same, exists under two similar forms, two words of totally distinct and different meanings, and of different derivations. One "same," means personal identity, and does not admit of degrees, and does not imply similarity, but means *idem*, this man, and is only applicable to a single object.

The other "same," signifies of one and the same nature, implies comparison, and admits of degrees, *e. g.*, "He is nearly the same, but not entirely." Archbishop Whateley, in his *Logic*, calls this an ambiguity. The demonstration of the existence of two distinct words, perhaps unknown to the archbishop, destroys the ambiguity.

SANDHI, OR SANHITA, compounded of *sam*, with, and *dhā*, to have, to hold, signifies junction, association. I shall now show in what forms this Sanskrit law is observed in the derived languages.

1st. When a vowel, terminating a word, is followed by a similar vowel, beginning another word, they combine; thus, “a” with “a,” makes a long “ā,” as *Daitya* and *ari* = *Daityāri*. In Greek, this is termed *κρασις*, *krasis*, as *ταλλα*, for *τα αλλα*, *talla*, for *ta alla*. In Latin, *elisio*, as *quoqu’et*, for *quoque et*. In English, *th’ ethereal*, for the ethereal. *kar’ ema*, *kat ema*, for *kata ema*.

2nd. When the vowels are different. Sans., *upa* and *Indra* = *Upendra*. Greek, *ταμα*, for *τα εμα*, *tama*, for *ta ema*; *το ονομα τνομα*, to *onoma* = *tounoma*. Latin, *saper’ aude* = *sapere aude*. German, *flieg’ ich*, for *fliege ich*. French, *j’ ai* = *je ai*. Italian, *vuol’ egli* = *vuole egli*.

Scandinavian, *lagda’ c* = *lagda ec*, *i. e.*, *ec*, *I*, *lagda*, transfix; *kista’ c*, *pro kista ec*, *i. e.*, *ec*, *I*, would salute.

Two vowels may form a diphthong; as, *Gangā*, *udakam*, *Gangodakam*, Ganges water. *το εναντιον τσαντιον*, to *enantion*, *tounantion*. Ganges, perhaps from *gam*, to go. There are only three simple vowels in Sanskrit, *a*, *i*, *u*, long and short, and the sound *ri*, these are the only sounds to which *sandhi* is applied. In Greek, the vowels *a*, *ε*, *η*, *ι*, *ο*, *ω*, *υ*, come under the law, also with modifications, as, *ω’ ναξ* = *ω’ αναξ*, *μη’ κ*, *μη εκ*, &c.

SON. Island., son; Ang. Sax., *sune*, sun, and *sonr*; Ger., *sohn*; Ger. Med., *sun*; Ger. Vet., *sunu*; Goth., *sunus*; Sans., *sūnu*, from Sans. root *sū*, *parere*, *partum edere*, to bring forth; *gignere*, to beget; and *nu*. This suffix forms substantives and adjectives, as, *sunus*, son, as born; *dhenus*, a milch cow, as giving to drink, from *dhe*, to drink. Slav., *syn*; Lith., *sunus*; Chinese, *urh*; Austral., *kur-rakong*; Hung., *fiu*; O. Egypt., *iri*; Copt., *alou*.

**SLIP.** Ang. Sax., slip; Ger., scheife, I slide; Ger. Vet., slif, to slide; slifu, sleif, slifumes; Sans. R., *srip*, ire, to go; gradi; Lith., slenkiu, to creep; Hib., sleagaim, I sneak; Amer., slick; Eng., sledge, slide, slippery, slink; Lat., serpo, repo; Greek, *ερπω*, erpo, I creep.

**SMILE.** Ang. Sax., smercian; Ger. Vet., smil, smilenter, mocking; subridens; Sans., *smi*, ridere, to laugh; subridere, to smile; Lett., smee, ridere; Slav., smje ja-ti, to laugh.

**SNOW.** Ang. Sax., snaw, snar; Ger., schnee; Ger. Vet., sneo, sne, gen. snewes, snow; Goth., snaivs, snow; snu, to go; Sans. R., *snū*, fluere, to flow; stillare, to drop; Lith., snegas, snow; Slav., snjeg, id; Greek, *νέω*, neo; Hib., snuadhaim, I flow; sneachd, snow; snnadh, blood; Ger. Vet., snuz emungere; Chinese, seuḡ, snow; Island., snioor.

**SPEAK.** Ang. Sax., sprecan, to speak; Ger., sprach, spreche, I speak; O. H. Ger., sprah, to speak; Sans. R., *brav*, dicere, loqui, to speak; Boruss. Vet., billa, I speak; Lith., bilaju, id; Hib., bri, a word; bruidheann, talk; bruideanaim, I dispute; brogue; Scot., bruidhean, speech, noise of talk; bruidneach, talkative; Camb. Brit., brud, a chronicler, a prophet. Bragga, the Scandinavian god of eloquence; hence braggart, braggadocio; to brag, a bravo; brave. Eng., speech; bruit, bruited; also Sans. R., *bru*, to speak.

**SOUR.** Ang. Sax., scripen, to sharpen; hvetan, to sharpen, to whet; Ger., sauer; Sans. R., *sō*, acuere, to sharpen; Island., hretia, a wedge; Ger. Vet., hvezjan, to whet; Ger., wetzen, id; Hib., geur, sharp, sour, edged; gear; id; geire, sharpness; geirim, I whet, I grease.

SO. Ang. Sax., swa ; Runic, sva ; sa, this ; Ger., so ; Sans., demons. pronoun, nom. mas., *sa*, *sah*, *sō*, "is," he, this ; Pakrit, so, this ; Goth., sa and so, this ; Island., sa. In Lat., *itā*, so ; *idē*, so ; Sans., *iti* ; Zend., *itha*, so ; signify this ; all are demonstrative pronouns. Therefore, so, signifies this. In Chinese, chay, signifies this and so ; Ital., per cio, che, both pronouns ; Lat., tam, so ; the tam of is-tam, the accus. of ta, in ita. Therefore, so, signifies "this." Dan., som.

SPURN. Ang. Sax., spurnan, to spurn ; Sans. R., *sphudd*, *spernere*, to spurn, to despise.

STAR. Ang. Sax., steorra ; Ger., stern ; Sans., *tārā*, a star, from Sans. root *stri*, *sternere*, to strew ; Greek, *αστηρ*, a star ; Goth., stairno ; Lat., aster, astrum ; stella ; Eng., asteroid, like a star ; stellar ; Chinese, aster, a flower ; Celt., ser, stars ; Armor., steren ; Pers., sitauren ; Island., stiarna ; A. Bor., starne.

STREW. Ang. Sax., strewian, to strew ; Ger., streuen, id ; Goth., strauja, I strew ; Sans. R., *stri*, to strew ; Lat., sterno ; Greek, *στροπνυμι*, stornumi, I strew ; Slav., str-jeti, to extend ; prostran, spacious ; postelja, a bed ; prje-stol, a throne ; Lith., stalas, a table ; Eng., prostrate, straw ; Austral., wari-warikulliko, I strew ; Eng., stratum, stratified, street ; Ger., strasse. Perhaps strand ; Island., stroend.

STALL. Ang. Sax., steal ; Ger., stall, a stable ; Ger. Vet., stal, a place ; dat., stalle ; Sans., *sthala*, locus, a place, a region, ground, from Sans. root *sthā*, stare, to stand ; Hib., stalc, obstinacy ; Ger., stelle, a stead ; stuhl ; Goth., stols, a stool.

**STAND.** Island., stend; Ang. Sax., stondan; Ger., stehen, to stand; Ger. Vet., stam, I stand; stat, he stands; Sans. R., *sthā*, to stand; Lat., sto, I stand; Greek, *στη*, *ste*, *στημι*, *istemi*, I stand; Lith., stowmi; Slav., stoju, I stand; Hib., stad, stop, delay, state, condition; stadaim, I stop, stand; taim, I am; Osset., dan, I am; istam, we are; Pers., hestem, I am; hestim, we are; Ger. Vet., stift, a foundation; stiftan, to found, to build; Eng., stiff, steif, still; estate; stay, stop, stays, stark, station, stationary, stable, stint, install; steady, staid.

**STEAD**, Homestead, Bedstead, Farmstead; Place; Instead, in the place. Stern of ship, stick, staff, status, stability, steady, steadfast. Celt., stad, state; Scand., sterk; Egypt. R., amach, strengthen.

**STERN**, adjunct. Ang. Sax., styrne; Ger., streng; Sans., *stira*, stabilis, firm, from Sans. root *stā*, to stand; O. Egypt. R., aha, to stand erect, a stable, a field.

**STEM.** Ang. Sax., stofn; Ger., stamm; Sans., pass. part., *sthamāna*, stood, from Sans. root *sthā*, to stand; Lat., stemma, stamen. The final m, ma, and men, are the suffix of the pass. and middle Sans. part. Stem, means something standing, or being standing. Eng., stamina. Stem of a ship.

**STEP, STAIR.** Ger., treppe, steige, a ladder; Goth., staigs, semita, from Sans. root *stigh*, to ascend; Ger. Vet., stig, to climb, to ascend; stigu, steig, stigumes; Hib., staighre, a stair; Greek, *σείχω*, *steicho*, I ascend; *στῆξις*, *stix*, perhaps stage; Ger., steigen, to ascend; Dan., stige, a ladder.

**STIFF.** Ang. Sax., *stif*; Ger., *steif*; Ger. Vet., *stamph*, *pilum*, *stam stipes*, a trunk; Sans. R., *stambh*, *fulcire*, to prop; Island. Vet., *stofn*, a stem; Ger. Vet., *stab*, a staff; Sans., *stabdh*, rigid, immoveable; Greek. *στειβω*, *steibo*, *στεμβω*, *stembo*; Lat., *stupeo*, *stipes*; Ger. Vet., *stif*; Scand., “*sterk*,” “*stor*,” great “*storm*,” “*tempestatas*”; Greek, *στερκο*, *sterko*, *estorka*.

**SUCH.** Ang. Sax., *swilc*; Ger., *solcher*; Goth., *svaleiks*; Sans., *sadrisa*, *such*, from *sa*, this, and *drisa*, like; Lat., *talis*, *such*, from Sans. *ta*, this, and *dris*, like; *qualis*, like which; Greek, *τηλικος*, *telikos*, like this, so great; O. Slav., *tolik*, *toliko*, *such*, like this; Prakrit, *tariso*, *tarisan*, *such*; Sans., *kolik*, *koliko*, *qualis*, like which; *quantus*; Greek, *πηλικος*, *pelikos*; Prakrit, *keriso*; Sans., *kidrisas*, how great; *yelik*, *yeliko*, relative; Greek, *ηλικος*, *helikos*; Pakrit, *yariso*; Sans., *yadrisas*, *yadrisam*. *Ya*, signifies which. *Such*, therefore, is a compound of *su*, signifying this, and *ch*, like, like this. Slav., *takyi*, *such*; Lith., *toks*; Chinese, *mow*; Hung., *ollyan*, *such*; Old Swedic, *tockin*; Celt., *cyval*, *cyd*, and *mal*, like to, such as; Goth., *svalauds*, *such*, and so much.

**SUN.** Ang. Sax., *sunne*, fem.; Ger., *sonne*, fem.; Ger. Vet., *sunno*, mas.; *sunna*, fem.; Goth., *sunna*, mas.; Sans., *sūra*, mas. gen., from Sans. root *sūr*, to be bright, splendore; Sans., *svar*, the heavens; Zend, *hvare*, the sun; Hib., *speur*, the sky; Greek, *σελας*, *selas*; Russ., *solize*, the sun; Goth., *sauil*; Austral., *punnul*, the sun; Egypt. R., *atn*, the sun's disk; Chinese, *jih*; Scand. Runic, *sol*, fem. g.; Celt., *suil*, an eye.

**SWEAT.** Ang. Sax., *swat*; Ger., *schweiss*, *schwitzen*, to sweat; Ger. Vet., *sueiz*, sweat; *suizzu*, I sweat; Sans.,

*swēda*, sweat; Sans. R., *swid*, sudare, to sweat; Lat., sudor, sweat; sudo, I sweat; Island. Vet., sviti, sveiti, sweat; Lith., sswist, to sweat; Greek, ἰδω, idio, ἰδος, idos, ἰδρως, idros, sweat; Armor., chwez, sweat; Camb. Brit., chweysu, to sweat; Ang. Sax., swætan, to sweat; Scand., sveiti cruor, m. g. Ec sveiti, I sweat.

**SUNDER**, to. Scand., ec sundra, partior; sundr, partim; Sans., *sam*, with, and *tri*, *tar*, the compar. suffix; sundrodom, dividimus.

**SWEET**. Ang. Sax., swet, svet; Ger., suss; Ger. Vet., suazi; Goth., sutizo; Sans., *swad*, jucundè sapere, to taste pleasantly; to be of good savor; Lat., suavis; Lith., saldus; Slav., sladk; Eng., suave, suavity. From Sans., *su*, good; Hib., so; and Sans., *ad*, to eat; edere.

**SWEAR**. Ang. Sax., swerian, to swear; Ger., schwören; Ger. Vet., sueran, to grieve; suerit, it grieves; Goth., svaran jurare, to swear; svers honoratus, gasvêran glorificari, to glorify; Sans., *swri*, sonare, to praise, to laud; Ger., schwer, heavy; gravis; Ger. Vet., suâr, id; Dan., swar, to speak; Island., sver juro, soor juravi.

**SWIM**. Ang. Sax., swimman; Sans. R., *snā*, lavari; se baigner, to bathe; Greek, νῶ, nao, I swim; νῆμα, nāma; Lat., nare, nas; Hib., snamhaim, I swim.

**SWORD**. Runic, sverd; Saps. R., *chur*, to cut. C. Schœbel gives the root, *mri*, to die.

**SADDLE**. Ang. Sax., sadol, sadl; Ger., sattel; O. H. Ger., satal; Goth., sitla, m. nom. Sitl's rest, from Sans. root *sad*, sedere, to sit. Hence Lat., sella; Ital., id; Fr.,

selle; Greek, ἕδρα, hedra; O. H. Ger., sezal, a chair; Eng., seat, a settle, a sofa. The suffix, le, Goth., la, Sans., *la*, has in this word a passive signification, as, place where sitting takes place. Celt., sedd, a seat; gorsedd, a chief seat. In Cymric, lle, Corn., le, Breton, lech, signify place. Chinese, keaou, sedan; O. Egypt., kat.

SEQUEL. Lat., sequela, sequor, I follow, from Sans. root *sach*, to follow. Hence Ital., sequela; Lith., seku; Hib., seichim, I follow; seicin, a following. The "e," of "ela," is the vowel of conjunction; the "la," Sans., *la*, has an active signification, as, candela, means shining; sequela, means following. Sans., *anila*, blowing, from *an*, to blow.

SEMPER, Always. A compound of Sans. prep. *sam*, with, and *vara*, a period, a time. Hence Pers., bar, once, a time, i. e., one time; Lat., Septem-her, Decem-ber, the seventh and tenth time, or period of the moon in a year. Also Northern, thrisvar, thrice, three times; Celt., cyd, with, union; Sans., *sam*.

SALTED. Erse, sailte, hailte; Welsh, halht; Lat., salitus; Ital., salato; Sans., *salta*, or *salita*. The suffixes, d, te, t, tus, and to, are the Sans. *ta*, the suffix of the perf. pass. part., from the demonstrative base *ta*, the, that. Eng., salad.

SIMILAR. Lat., similis, similis; O. Lat., simus; Sans., *sama*, the same, and *lis*, Sans. *dris*, like, resembling. Therefore, similar means, like the same.

SUL. Consul, Præsul. From Lat., salio; Sans. R., *sal*, to move oneself. Therefore, exsul, one moved from (his country, or place).



**STING.** Scand., ec sting, pungo. Stacc ec pu-pugi. Greek, *στιζω*, stizo.

**SULLEN.** Scand., sollinu; m., sollin; f., sollit; n., tumidus; da., dum; from sullr, tuber.

**SEA.** Scand., sae, acc. sing. nom. saerr, m. gender; O. Egypt., ht; Chinese, haè; Egypt., iuma; Copt., iom; Heb., yās.

**SHE.** Scand., su she, illa. Nom., sa ille; su illa; that illud. Sans., *sā*, *sā*, *tat*.

**SWELL, to.** Scand. Runic, ec svell, tumeo.

**SHIELD.** Scand., scioldr; scilldi clypeos; Sans. R., *chchad*, to cover.

**SEE, to.** Scand., ec se, video; sia, to see.

**TAME.** Ang. Sax., temian, to tame; Ger., zähme, I tame; zahm, tame; Goth., tam, decere; Ger. Vet., zimit, it becomes; zam, decuit; Goth., tamja, I tame; Sans., *dam*, domare, to tame, to govern; Lat., dominus; Greek, *δαμαω*, damao, I tame; Ital., domare; Eng., dominion, indomitable; Hung., szeliditni, to tame; Island., tem, domo; pret. tamde.

**TATTOO.** Sans., *tad*, pulsare, to beat, to strike; tundere; Hib., tathaim, I kill, destroy; tathog, a clash, a slap. To beat tattoo on a drum; to tattoo, to strike a pointed instrument dipped in colouring matter through the skin. Chinese, chuy, to beat; Austral., bun-kil-li-ko, to beat.

**TEAR.** Ang. Sax., *teran*, to tear; Ger., *zehre*, I consume; Ger. Vet., *zar*, *ziru*, *zar*; Goth., *ga-tar*, *ga-taira*, *dirumpere*, to tear; *distairan*, to tear; Sans., *dar*, *dri*, *lacerare*, *findere*, *dissecare*, to tear; Greek, *δερω*, *dero*; Slav., *derŭ*, *excorio*, I excoriate; Russ., *dratj*, *scindere*; Heb., *tor*.

**TEPID.** Lat., *tepidus*, *tepeo*, to be hot; Sans. R., *tap*, *calefacere*, *urere*, to make hot, to burn, to grieve; Greek, *ταφ*, *Σαπρω*, *taph*, *thapto*, *cremare*, to burn a corpse; Russ., *tepl*, hot; *teplota*, heat; Hib., *tebhot*, intense heat; Ger. Vet., *dampf*, steam; perhaps damp. Toeplitz, from having hot springs. Lat., *tempus*, primitively the hot season of the year; Hib., time, heat; Chinese, *yen*.

**TEND.** Lat., *tendo*, *extendo*; Sans., *tan*, *extendere*, *facere*, *creare*, to extend, to create; Greek, *τενω*, *teino*, I extend, bend; Lat., *tenuis*, *tener*, *tender*; Goth., *thanja tenŭdo*; Russ., *tonju tenuo*, I attenuate; Lith., *tempju tendo*, I bend; Hib., *tana*, thin, slender; *tanaighaim*, I make thin; Camb. Brit., *tænu*, to spread, to expand; Eng., *tenuity*, *tent*, *tetanus*. *Tenus*, as far as; *tense*. Celt., *tyn*, tight.

**THIN.** Ang. Sax., *thin*, from Sans. R., *tan*, to extend, to stretch, to expand.

**THAT**, a conjunction. Ang. Sax., *thaet*; Island., *thad*, neut. of *sa*, *hic*; Ger., *dass*, the neut. of the dem. pronoun *der*, the, that, who, and which. The single *s*, in the neuter of pronouns, is based on an older *z*, and properly should always be written *ss*. O. H. Ger., *daz*, the neuter demon. pronoun. The Goth. *thatei* contains the particle *ei*, which gives relative signification to the demonstrative. Sans., *tat*,

or *tad*, nom. and accus. neut. of the demon. pronoun *sa*, is, hic, ille, this or that; Lat., quòd, that, the neut. of qui, which; Sans., *yat*, that, neut. of *ya*, the, and which; ut, uti, both pronouns; Greek, *ὅτι*, *oti*, a neuter pronoun; *iva*, ina, a pronoun, accus. case; *ὅπως*, *ὡς*, *opos*, *os*, that; Lat., ut, uti; Runic, at; Lith., *yog*, *kad*, both pronouns; Russ., *kto*, that, also a pronoun; Ital., *che*, that, a pronoun. Thus, the English conjunction that, is derived from the Sans. demonstrative root "*ta*," this or that; and the conjunction is the nom. or accus. neuter of the pronoun, this or that; and signifies this or that thing. Compare Horne Tooke.

THAT, mas., fem., and neut., demons. pronoun. Ang. Sax., *se*, that, m., f., neut., the; Ger., *er*, *dieser*, *jener*; Goth., *tha*, *sa*; Sans. theme, *ta*, is, hic, ille; nom. m., *sa*; f., *sā*; n., *tat*; Lith., *tas* hic, *ta* hæc, she; Greek, *ὁ*, *ἡ*, *το*; Slav., *to*, *ta*; Lat., the finals of *is-te*, *is-ta*, *is-tud*; also *tam*, *tum*, and *tunc*, accus. cases; Hib., *so*, this, hic; *se*, is, he; *si*, ea, she; and *ti*, is, he; Zend, *tat*; Ger. Vet., *daz*; Chinese, *ke*, the, and he. *Tsze*, this; *chay*, that; *pe*, that; *tang*, na, that; *sze*, she; *foo* and *ke*, this. *Tsze chung*, this sort. *Pe jin*, that man. In most instances the article is not expressed, only where emphasis is used, then, *ke*, the third personal pronoun, or *chay*, or *tsze*, or *pe*, demonstratives, are used; there is no conjunction, that, in Chinese. *Chay* signifies this, that, who, and which.

THE. Is from the same. Sans., *ta*; Chinese, *ke*, *chay*, *pe*, na.

THIS. From the same. Sans. R., *ta*, is, hic, ille, he, this, and that; Zend, *ho*; Hung., *az*, *á*, the; Austral., *ngala*, the. The pronoun, *ta*, occurs in Latin in the accus.

forms, tum, tunc, tam, tan-dem, and tamen; also in talis, tantus, tot, totidem, toties, and totus; and the te, of iste. Scand., sa, su, thad.

THEN, the accusative case of the, this, or that. Runic, enn, thaa; Ger., denn and dann, accus. cases of der, the, this, that: Goth., than, accus. of tha, that; Ang. Sax., thaen, accus. of se, the; thænne, then. In Sans., *tan* is the accus. of *ta*, that, he, she, it. In Sanskrit, pronouns standing alone express time and place, and this law is continued in the northern and classic languages. Adverbs of time are formed in Sans. by adding *dā* to the pronoun, as *tada*, then, from *ta*, that. The origin of the time-defining *dā*, is an abbreviation of *divā*, by day. Lat., tunc, tum, then, accus. forms of the demonstrative pronoun te, in iste; Sans., *ta*, this, that; diem may be understood. Tan-dem, perhaps that day, as quando, quem diem, which day, when. Lith., *tada*, then; O. Slav., *togda*; Greek, *τοτε*, *tote*, then; all signify that day. Hung., *akkor*, *azutan*, *az*, this; Chinese, *che she*, that time, then; O. Egypt. R., *as*, then; Copt., *eis*.

THENCE. Ang. Sax., *thanon*; Ger., *daher*, *von da*; O. H. Ger., *ot-tû-dû*, thence. In Sanskrit, adverbs are formed by the suffix *tas*, not only from pronominal bases, but also from substantives and adjectives, which express removal from, and frequently supply the place of the ablative. The suffix *tus*, in Latin, corresponds, as *cœlitus*, from heaven; Sans., *svargatas*, id; *tatas*, Greek, *τοθεν*, tothen; Lat., *inde*; O. H. Ger., *at-tu-du*, thence. The Greek *θεν*, *then*, the Lat. *de*, the Slav. *du*, are all connected with the Sans. *tas*, *dhas*. The preposition *de*, in Latin, is perhaps an abbreviation of the Sans. *adhas*, below, and therefore, in origin, identical with the suffix of *inde*,

unde, aliunde. The suffix of thence and thanon, has the meaning of, and perhaps a connexion with, the Sans. *tas*, from. In Gothic, *tha-thrô* and *jain-thro*, thence, ablatives, correspond in meaning with the Sans. ablative. Thence, signifies from that time, from that place. Island., *tha-than*, *tha* = that, Greek, *ro*, and *than* = Greek, *θεν*, from; *i. e.*, *ro-θεν*, from that (place or time).

**THEE.** Ang. Sax., dat. accus., *thec*; O. Sax., accus., *thic*; dat., *thi*; Ger., dat., *dir*; accus., *dich*; Goth., thus, dat.; *thuk*, accus.; O. Slav., *ti*, *tya*; Lith., *taw*, *tawen*; Lat., *tibi*, *te*; Greek, *τοι*, *toi*, *te*; Zend, *toi*, *te*; accus., *thwaim*; Sans., *thve*, *te*; accus., *tvam*, *tva*; Ital., *te*; Fr., *à toi*, *toi*; Hung., *teged*; Island., gen., *thyn*; dat., *thier*; acc., *thig*.

**THEY.** Ang. Sax., *hi*; Ger., *sie*; Goth., *thai*; Zend, *te*; Sans., *te*; Greek, *οι*; Lat., *is-ti*, *hi*; Lith., *tie*; O. Slav., *ti*; Fr., *ils*; Ital., *i*, *le*, and *gli*; Erse, *hwy*, *hwynt*; Dan., *de*; Island., *theyr*. Fem., *thair*, *these*. Island., *thessir*; gen. pl., *their*, *theirra*, *their*.

**THOSE**, accusative. Goth., *thos*, *thans*; Sans., *tan*.

**THITHER.** Ang. Sax., *thider*; Island., *tha-dra*; Goth., *jaindre* (*jains*, *that*); Sans., *ta-tra*. "*Thi*," "*tha*," and "*jain*," are the demonstrative pronoun *ta*, *that*; place being understood. The final syllable is the suffix of the comp. degree, *tra* or *tri*. Therefore, *thither*, signifies that place farther off.

**THOU.** Ang. Sax., *thu*; Ger., *du*; Island., *thu*; Goth., *thu*; Zend, *tum*; Sans., *tvam*. The theme is *tva*. In Cuneiform, *tuvam*; base, *tu*; the *am* may be the Semitic

article. Lat., tu; Greek, *σὺ*, su; Bohem., ty; Hung., te; Austral., bi; Chinese, joo, urh, ne; Heb., atah, at; Lith., tu; Hib., tu; Slav., ty. Personal pronouns are demonstratives; therefore, thou, may be *ta*, this or that person. Erse, ti; Cymric, ti and thi.

**THOU.** Sans., *tva*, perhaps Sans., *dva*, two, and *I*, may mean one.

**THIN.** Ang. Sax., *thinne*; Greek, *τάνυ*, tanu, stretched; Sans. R., *tan*, extendere, expandere, to extend, to spread out. I do not think that the power of *ex* is in the root *tan*, tendere, to stretch.

**THIS.** Ang. Sax., *thes*; Ger., *dieser*; O. H. Ger., *däser*, for *dya-sair*, compounded of the Sans. *tya*, this, and *syā*, this, or *ya*, which; Sans., *tasyās*, this, the which. Therefore, this, signifies the which, or this this. Diese, *dësyu*, these. The *s* of this, is the form of the Sans. and Goth. nominative case. Lith., *szis*; O. Slav., *sy*; Erse, *sin*; Welsh, *hyn*; Cymric, *dim*, this. This, is the genitive of Goth. *sa*, the; gen., this, of or belonging to "the." Island., gen. case, *thess*.

**THERE.** Ang. Sax., *thaer*; Ger., *da*; Goth., *thar*; Sans., *tatra*, there. Locative adverbs are formed in Sanskrit by the suffix *tra*, and the pronoun, demonstrative or relative. The *tra* is probably a contraction of *tara*, in the locative form. *Tar*, or *tri*, signify to step beyond, or to place beyond. Therefore, "there," signifies in that place beyond. Pronouns standing alone, have the property of expressing time and place. Zend, *avathra*, there; Lat., *illic*, a dative, signifies to that place. The Greek *θα*, *tha*, corresponds to the Sans. *tra*, and Zend *thra* and *dha*, as,

*ενταυθα*, entautha, there, in that, place understood. Hung., itt, oda, there, the word place understood; Ital., là, colà, from Lat., illa, that (place).

THING. Scand., thing, forum, res; the hus-tings, domus causarum.

THATCH. Ang. Sax., thac; Ger. Mid., stroh decken, to thatch; Ger. Vet., dakjan, dachjan; Sans. R., *sthag*, tegere, to cover; Island. Vet., thekja, to cover; Ger., dach-stroh, thatch; Eng., to deck with flowers, &c. The decks of a ship, the roofs of the stories in a ship. Stack, to stack, to cover hay or corn, &c. Ger., dach, a roof.

THINE. Island., thinn, thyn, thitt. Hickes derives thinn, from thün, gen. case of thu. Sans., *täva-ka*, *tvadiya*, from the ablat. *tvat*. Runolph Jonas, a native of Island, pointed out the derivation of possess. pronouns from the gen. cases of personal pronouns, in the year 1651, printed at Oxford, 1688. Compare Horne Tooke.

THIRST. Ang. Sax., thurst; Ger., durst, durstig, thirsty; Goth., thars, arefieri, thaursus, dry; thaursja, I thirst; Sans., *trish*, sitire, to be thirsty; Lith., troksztu, to be thirsty; trozskulys, thirst; Hib., taft, thirst, drought; tart-mhar, dry, thirsty; Greek, *tersomai*, tersomai; Lat., torreo, e torseo; Hung., szomjusag; Egypt. R., ab; Copt., abe, obe; Egypt., ab-u; Island., mier thister, thirst.

THINK. Ang. Sax., thincan; Ger., denken, to think; Goth., thagja; Sans. R., *chint*, cogitare, to think; Chinese, seang, thinks; Hung., gondolkodni, to think.

THUNDER. Ang. Sax., thunor; Ger., donner; Sax. Vet., thunar; Ger. Vet., thonar, donar; Sans., *stan*, tonare,

to thunder; Greek, *σεντωρ*, stentor; Ital., tuono; Hung., menny dörgés; Fr., tonnerre; Eng., stentorian, stun, storm. The god Thor; Dondra head, Ceylon; Thursday. To astonish. Lat., tonitru; Sans., *stanayitnu*, thunder. The suffices, der and tru, are Sans. *tra*, to do, the suffix of agency. *Tra* also signifies to fulfil, to accomplish. Celt., taran, thunderbolt; taro, to strike; Island., dyn, tono; Eng., din.

THORN. Ang. Sax., thryn; Ger., dorn; Goth., thaurnus; Sans. R., *trin*, gramen, grass, from *trinh*, crescere, to grow; Russ., tern, a thorn; Hib., dreas, dris, a briar, ~~bramble~~.

THROUGH. Ang. Sax., thurh; Ger., durch; Goth., thair-h; Sans., *tiras*, governs the accus., across, through, from root *tar*, *tri*, signifying motion, across, through; Zend, taro, over, as, taro haranm, over the mountain; Hib., tar, tri, tair, beyond, over, through; Lat., trans. The ter, of terminus, a term; tra, in in-trare. Greek, *τερ-μα*, ter-ma, a term; Goth., thair-ko, a hole, the ear; Hib., toir, pursuit; tor, a pursuer; toras, a journey; teerin, a descent; tur, a tour; Greek, *τελος*, telos, a dart; Lat., telum, id; iter, a journey; Lith., ties, e regione; tiltas, a bridge; tolus, distant; from root *ta*, that; Eng., tour, tourist, torrent; Celt., trwy, through; treiddio, to go through; traid, penetration; Dan., trug; Fr., trez.

TIME. Scand. Runic, tima.

TREMBLE. Lat., trepido, I tremble, dread; tremor; Sans. R., *trap*, pudere, to be ashamed; Slav., trepet, tremor; also Sans. R., *tras*, to tremble, especially through fear; tremo; Russ., trjasu, I shake; Hib., tor, fear; Lat., tristis.



**TOLL.** Ang. Sax., toll; Sans. R., *tul*, tollere, *tulay*, ponderare, to weigh. Toll bar.

**TREE.** Ang. Sax., treow; Goth., triu; Sans., *drum*, a tree, from root *drih*, to grow; Greek, δένδρον, dendron; Eng., Druid, rhododendron; Greek, δρῦς, drus, an oak; Cymric, dar; Dan., træ; Pers., derucht; Welsh, derw; Erse, dair; Russ., drevo; Island., trie.

**TOUCH.** Goth., teka, I touch; Sans. R., *tij*, acuere, to sharpen; Lith., tekinu, cote acuo; Lat., tango; Greek, ἅγω, thego; Chinese, sih, to touch; Egypt., kah; Copt., sko, ghoh.

**THREATEN.** Ang. Sax., tringan; Ger., drohen; Sans. R., *tarj*, minari, to threaten; Goth., usthrut, to injure; Dan., true.

**TOGETHER.** Ang. Sax., to-somne; to somnian, to assemble; Ger., zusammen, together; O. H. Ger., samant, together with; Goth., samath, id; ga-cum, with. The "to," Ger., zu, signifies to, towards, near to; the ge, Goth., ga, O. H. Ger., gi, or ki, are identical with the Sans. *sam*, cùm, with; also the Ang. Sax. som, and the Ger. sam. The Eng. ther, and Goth. "ath," are the compar. suffix *tar*. Thus, gether, sunder, O. H. Ger., sundar, Goth., sundra, Ger., sondern, are comparative degrees of the Sans. prep. *sam*, with. The verb, to gather, is from this origin. Egypt., hr, together with. The si, of Lat. simul, and of Ital. insieme, are the Sans. *sam*, with; mul; Goth., mel, time; Hung., együtt, together; Egypt., hna, together with; Copt., adjungi; Island., saman, to-gether; sam, with.

TO-DAY, is the dative case. Ger., heute; O. H. Ger., hiutu, for hiu-tagu, on this day; to-day, the instrumental case. Goth., himma-daga, the dative, to this day; also accus., hinadag, to-day. Sans., *adya*, to-day, on this day; the “a” is the demons. pronoun “this;” *dya*, and *div*, day, from Sans., *div*, to be bright, splendore. Lat., hodie, the ablat., Ital., oggi; Hung., ma; Greek, *τῇ ἡμερᾷ*, te Hemera, the dative, to the day; Ang. Sax., to dæg; Island., idag, in the day.

TOSS. Sans. R., *das*, to toss.

TO. Ang. Sax., to; Ger., zu; Goth., du; Island., til. The suffix of the instrumental case in Sanskrit and Zend, which has become the dative in the Goth. languages, is “ā,” a lengthening of the pronominal base *ā*, and identical with the preposition *ā*, to, towards, up to; Scand. Runic, a, to; *at*, to, at. Thus, in English and other modern languages, the preposition, to, the sign of the dative, has been transferred from the end of the instrumental and dative of the Sans., Zend, and Gothic, and placed before the word, as, to me, à moi, à me; instead of Goth., mis; Lat., mihi; Greek, moi; Zend, me; Sans., *me*, and *maya*.

“The original destination of the preposition, to, before the infinitive, is to express the causal relation, which is done in the Veda dialect, by the simple dative termination of the infinitive base (in), ‘tu,’ or of some other abstract substantive supplying the place of the infinitive; and for which, in classical Sanskrit, the locative of the form (in) *ana* is also frequently employed, as, in general, the locative in Sanskrit is very often used for the dative. The Gothic, in its use of the infinitive with du, keeps almost entirely to the stated fundamental destination of this kind of construction, in sentences, like, ‘he went out to sow,’ ‘du saian;’ ‘he that hath

ears to hear,' 'du hausyan.' It is, however, surprising that Ulfilas too, at times, expresses the nominative relation by the prepositional infinitive, *e. g.*, 2 Cor., ix. 1, το γραφειν, to graphein, by du mêtyan; το μενειν, to menein, by du visan. It is possible even for the nominative neuter of the article to precede the infinitive with du; thus, Mark, xii. 33, thata du friyon ina, το αγαπων αυτον, to agapan auton; usually, however, Ulfilas translates the Greek nominative of the infinitive by the simple infinitive, and, indeed, without the article, even where the Greek text has the article." *3 volume 1/2*  
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Egypt., ar, to, towards; Copt., ero.

In Dutch, toe, means to, and finally, entirely; go to, make an end. Too, is the same word as to, from Sans. demons. pronoun, *sa*, this or that, neut., *ta*, and signifies this or that place.

**TURN.** Ang. Sax., tyrnan, to turn; Ger., drehen; Sans. R., *twar*, festinare, to hasten; Slav., tvorju, I make; Hib., tuairim, I go round, encompass, draw a circle.

**TRUE.** Ang. Sax., treowe; Ger., treu; traue, I trust; Goth., traua, I trust, I confide; Sans. R., *dhru*, fixum esse, to be firm; Lith., drutas, firm; Hib., dearbh, sure, certain, true, fixed; Ger. Vet., triu, triuwi, gatriu, gatriuvi, gatrivi, fidelis, faithful; Hung., hiv, true; Chinese, shih, chin; shih tsae, truly; sin, truth; Eng., troth, trust, I trow, truism, truth; Celt., dir, true.

**TO-MORROW.** To, a preposition. Goth., atmaurgin, at, to; Island., amorgun, aa, to.

**TWICE.** Ang. Sax., tuwa, twa; Ger., zweimal, two time; North, tris var, two time; O. H. Ger., zuiro, quiro, twice; Sans., *dwis*, twice.

**THRICE.** O. North, thrisvar, three time. The English "ce," in twice, thrice, is connected with the Old Northern *svar*; the s, of *svar*, is identical with the s, of *dis*; Greek, *dis*, dis; Lat., bis. The *var*, is the Sans. substantive *vara*, which signifies period, and time. Hence the Pers., bar, bari, once; and the Lat., ber, in names of months, as, September, the seven time, or seventh time, segment of the year. Sans., *tris*, thrice; Chinese, urh tsze, 'or urh hwuy, two times, twice; Austral., bulo, a-ra, twice; Island., tuisuar, twice; thrisuar, thrice.

**TERM.** Lat., terminus, from Sans., *tar*, to place, or step beyond. Minus, is the Sans. *manu*, suffix of the perf. pass. part., therefore, a term is that which is placed beyond; the extremes which include the media, or means. The termini of a railway are the extreme ends. Hence, to terminate, termination. Lat., iter, a journey; Eng., tour. Perhaps tournament, to rush from the extremities of the lists. Celt., tervyn, a boundary; tra trans, tra mor, trans mare; tra mynydd, trans montem; traddodi tradere; to be-tray; and tra; Erse, tres, trez, very.

**TURE**, a suffix. Lat., tura, juncture, junctura, rupture, ruptura. The suffix of the future part., in turu, forms nouns of agency with a present meaning, of the fem. gender, and abstracts, thus, rupture, tearing, the person who tears; mistura, mingling. Sans., *tār*.

**TRAMP**, to. Dan., trampe; Ger., trampeln, from Sans. root, *tar*, *tri*, to go beyond. The *tra*, of intrare; the *ter*, of to enter.

**THREAD.** Dan., traad; træde, to thread, from Sans. root, *tri*, to place beyond, or through.

**THRILL.** Dan., trille, from *tri*. Hence thrilling.

**TREAD.** Dan., træde, from *tri*, to go beyond.

**TWENTY.** Runic, tiuhu; Scand., enttugu, tvitogir vicensarii, nom. plur., from tveir duo, et tugar decas, also tva, two; Sans., *doa*. Ty, Ang. Sax., tig; Goth., tigiuns; Runic, tihi; Ger., zig; Island., tyu, and tugu; Lat., gint-a; Greek, *κοῦρα*, konta; Zend, sata; Sans., *sat*; Eng., ty, from Sans., *dasan*, ten.

**TALE**, a Reckoning. Swed., tal, speech, number; Scand., ec tel numero, I number; Eng. and Swed., talk; Island., tal, a number, also tala, I talk.

**TINE**, To lose. Island., tynde perdidit, ec tyne, I lose; Scot., tint. In the Death-song of Lodbrok, copied by the Rev. James Johnstone, i, is the final vowel, tyndi, tyni.

**UDDER.** Ang. Sax., uder; Ger., euter; O. Ger., ûtar; Sans., *udhas*, uber, a teat; Lat., uber; Greek, *ονθαρ*, onthar; Hib., uit, uitche, from Sans. root, *vah*, manare, fluere, to drop as a fluid, to flow; Sans., *udhasya*, milk; Island., ude, imber, rain.

**UNDER.** Ang. Sax. and Scand. Runic, under; Ger., unter; Goth., undar; Sans., *antar*, inter, sub, among, under, from the pronominal base, *ana*, that, and the compar. suffix, *tar*. Therefore, "under," signifies that beyond. Slav., vn-utrij, intra, within; Hung., alatt, under; Lat., inter, among; Goth., uf, under; O. Egypt., ka; Copt., hhrei, hrai; Chinese, tsae.

UP. Ang. Sax., up; Island., up; Ger., auf; Ger. Vet., uz; Goth., ut; Sans., *ut*, up, sursùm, from demonstrative base, *u*, that; Lat., super; Greek, ὑπερ, uper; Ital., su; Hung., fel, on; Chinese, shang, up; low shang, up stairs; Ger. Vet., oba; Scand. Runic, up, sursùm.

US. Ang. Sax., usic; Scand. Runic, oss, accus. case; Ger., uns; O. H. Ger., unsih; Goth., unsis; Sans., *asman*, us; *asme*, we. The *a*, of *asme*, signifies I; the *sme*, signifies they; I and they, signify, very naturally, "we." Pakrit, *amhē*, we. The Sans. *a*, through the influence of the Goth. *n*, has become *u*; the *s*, is a remnant of the Sans. *sma*, and the first *s*, of the Goth. unsis. Greek, ἡμεῖς, emeis, αἱμεῖς, ammes; Lith., mus; O. Slav., ny; Lat., nos. Dr. Arnold states, that in the Basque provinces, *ni* and *neu* signify ego, I; thence the plural, *nos*; and that *ga* signifies nos, and is the lost plural of ego.

OUR, OURS. Ang. Sax., uncer; Ger., unser; Goth., unsar; Sans., *asmakam*, the genitive plural of *aham*, I; but we must regard it as a singular neuter, which has lost the power of being governed according to the gender, number, and case of its substantive. The Goth., *nsa*, from the Prakrit Pali, *mha*, the Zend and Sans., *sma*, signifying they, is omitted in the Eng., our; the *ou*, being the Goth. *u*, the Sans. *a*, of *asma*, we, us; the *r* (the *ter*, in the Lat. *noster*), is perhaps a remnant of the Sans. *tar*, the comparative suffix; the *s*, is the sign of the genitive case. It appears more probable that possessive pronouns, as the following, and others, are actually possessive bases, and not as Mr. Horne Tooke states, the genitive cases of personal pronouns; viz., Sans., *mama*, mine; *tava*, thine; Goth., unsar, izvar; Hindos., *mera*, mine; *tera*, thine; Ger., meina, theina, seina; Lat., *noster*, vester.

**UNLESS.** Un, the negative particle: Ang. Sax., on; Eng., un, and in; Dan., un; Ger. and Goth., un; Cymric, a, or an; Lat., in; Greek, *a*, or *av*, a, or an; Sans. R., *ā*, or *an*, signifies no, not. Less: Ang. Sax., lesen, to loose; onlesen, to unloose; Dan., lose, to loose; O. Ger., ver-los, lost, from verliesen, to lose; Sans. R., *li*, solvere, to loose. The other Sans. root is *lū*, findere, abscindere, to cut off; Greek, *λω*, *luo*; Goth., *lus*. Therefore, unless, means cut off. The prefix, un, similarly to an, in Greek, sometimes has a positive or intensive signification. The prefix, un, in such words as, unloose, unlace, unmoor, undo, has the meaning from; in Ger., aus, as auflösen, to unloose; O. H. Ger., uz; Goth., ut; Sans., *ut*; ausladen, to unload; Cymric, anweu, to unweave. Ut, means up; in Goth., out. Horne Tooke says, unless, imperative mood of Ang. Sax., onlesan, to dismiss; but does not show why “un” has the meaning of Lat., de, from, in dimittere, nor why “lesan” can mean mittere.

**URÆUS.** Egypt., hara; Copt., ouro.

**VACILLATE.** Lat., vacillo; Sans. R., *vakh*, to go, ire, se movere, to move oneself; Ger. Vet., wankôn, wanchôn, vacillare; Eng., to wag; Island., vap; Lat., vadum; Sax., vath.

**VENERATE.** Lat., venerari; Sans. R., *van*, colere, to worship; venerari, amare, to love. Hence Lat., Venus; Ger. Vet., wini, amicus, beloved; winia, dilecta, marita, uxor; wunna, gladness. Perhaps minna, love, from winna. Island., vinur, a friend; vinatta, friendship; Sax., wine, beloved.

**VALANCE.** Sans. R., *val*, tegere, to cover; circumdare, to enclose; Hib., falaim, I hedge; Ital., baldachino, a balda-

quin; Island., vige, a fortification; virke; Sax., werc, a work, a bulwark.

VEIL. Ang. Sax., walca; Ger., wehr, defence, a bulwark; wehre, I defend; Ger. Vet., wolla, wool; Ger., wolle, wool; Ger. Vet., wilon, to clothe; Goth., wulla, wool; Sans. R., *vri*, tegere, to cover; arcere, to drive away; also, *val*, to cover; Lat., vallum, a rampart; vallis, velum, a sail; Lith., at-weru, I open; uz'-weru, suveru, I shut; Greek, *ῥίνοσ*, rhinos, the skin; *ῥινόν*, rhinon, a shield; Lith., wilna, wool; Russ., volna, wool; Hib., filim, I fold; fillead, a fold; falach, a covering; olann, wool; Eng., fillet; Goth., varja prohibeo, warnon monere, to warn; Ger., bewahren, to preserve; Celt., hwyl, a veil, a sail; Erse, seol, a sail; Welsh, huy; Egypt. R., an-m, wool, a hide.

VESSEL, a Ship. Ang. Sax., westringce; Sans. R., *vas*, habitare, to inhabit. Hence Ger., wähen, to continue; Ger. Vet., weren, to remain, to last; wisu maneo, I remain; "was," eram, I was; werig, perpetual; wirig, permanent; Ger., wierig, langwierig; Goth., vas, visan, manere, esse, visam, we remain; rasn, a house; Hib., fosaim, I stay, rest, lodge; fosra, a dwelling; arasaim, I inhabit; aras, a dwelling-house; Greek, *αστυ*, astu, a city; *εστια*, estia; Lat., Vesta; vestibulum, verna; Lares, vâs, vâsum; Austral., nauwai, a canoe; Sans., *nau*, a ship; Chinese, chwan, a junk.

VERY. Goth., filu, the accus. neuter of filus; Scand. Runic, fiol, much. The f, has become v; the lu, ry.

VEST. Lat., vestis, a garment; Sans., *vas-tra*. The "ves," is the Sans. root *vas*, sibi induere, to put on; the suffix "t," is a remnant of *tra*, the suffix of agency, which



forms substantives which express instruments, which are, as it were, the inanimate accomplishers of an action; thus, *vas-tra*, garment, from *vas*, to put on; *gatra*, a limb, from *ga*, to go. Eng., vested, to divest; Goth., *vasja*, I clothe; *vasjô*, a cloak; Ger. Vet., *wat*, a garment; Lat., *vestio*, I clothe; Greek, *εσθης*, *esthes*; Camb. Brit., *gwisg*; Armor., *gwisk*, clothed.

**VISAGE.** From Sans. root, *vid*, *videre*, *percipere*, *cognoscere*, to see, to perceive, to know; scire; Lith., *weidas*, a face.

**VISIBLE.** Lat., *video*, I see; Sans. R., *vid*, to see; Greek, *ιδ*, *id*, *ειδω*, *eido*, I see; *οιδα*, *oida*; Sans., *veda*, I know; Boruss. Vet., *waidimai*, we know; *widdai*, he knew, saw; Lith., *weizdmi*, I see; Goth., *vait*, I know, he knows; *wita*, I observe, præt. *witaida*; Hib., *fêth*, science, knowledge; Erse, *fis*, knowledge; Camb. Brit., *gwyz*, *id*; *feidir*, power, ability; *fios*, knowledge; *fiosach*, knowing, expert; Celt., *gwel*, vision; *gwydd*, knowledge; *wydh*, knowledge. The suffix, *ble*, Lat., *bilis*, from Sans. root, *bhû*, to be, and means being, or existence. In Celtic, *bod*, as *gwybod*.

**VILLAGE.** Ital., *villagio*; Sans., *vesa*, *domus*, a house, from Sans. root, *vis*, *intrare*, *ingredi*, to enter; causal verb, *habitare facio*, I cause to inhabit; Greek, *οικος*, *oikos*, a house; Lat., *vicus*, a village; Goth., *veihs*, a village; Theme, *veihsa*; Ger. Vet., *wich*, a village; Ger., *weich-bild*; Ang. Sax., *wic*; Lith., *ûkis*, a country house; Polon., *wies*, a village; Eng., *Dulwich*, *Northwich*, *Greenwich*, *Ipswich*; O. H. Ger., *wiha*, from an obsolete root.

**VISIT.** Lat., *visitare*, from Sans. root, *vis*, to visit.

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VISCERA. Lat., id, from Sans. root, *vis*, to enter.

VOICE. Lat., vox, from Sans. root, *vach*, dicere, loqui, to talk, to speak. Hence Lat., vates, a poet, a prophet. Boruss., en-wack, to invoke; enwackemai, we invoke; Ger. Vet., gi-wag, to speak, to tell; giwaht, mention; Ger., erwähnen, to mention; Lat., voco, I call; Hib., faighim, I speak, talk; faigh, a prophet; faighle, words, conversation; Serb., vikati, to shout; Slav., rekû, I speak; Lith., pra-rakas, a prophet; rekiu, I shout; Eng., to vouch, vocal, vociferate, vocation, vowel, vocabulary. "O wack," "O say, Judy," equal to "Lydia dic." | ( 9

VAGRANT. Lat., vagor, I wander, from Sans. root, *vaj*, to wander. The ant, is the suffix of the participle vagrans, from the Sans., *sati*, the being, the participle of the verb neuter substantive, *as*, esse, to be, which becomes ant in the stronger cases, as accus., bharantam, bearing; Zend, nom., barans, bearing; vagrans. Thus, vagrant is a compound of *vaj*, to wander, and the participial suffix, ant, and signifies wandering; the ing being, perhaps, also the same suffix. The a, of ant, belongs to the first conjugation. Island., vada, vadere.

VAGABOND. Lat., vagabundus, wandering. The suffix, bundus, is the present participle of the root, fu, to be, Sans., *bhû*; the suffix, nt, is extended to ndu, as in the future passive participle.

VEX, to. O. Egypt., hs; Copt., hisi.

VOMIT. Lat., vomo; Sans. R., *vam*, to vomit; Lith., wemju, I vomit; Greek, *εμεω*, emeo, id; Ger. Vet., wem-miu, polluo.

**VICTORY.** Scand., *vigi*, from *vig*, a fight, slaughter; unnom, *vicimus*, from *ec vinn*, *vinco*; O. Egypt. R., *akar*, warlike, victorious; *kan*, *kannu*.

**VIRTUE.** Lat., *virtus*; *vir*, a man; Sans., *vara*, *eximius*, *præclarus*, *excellens*, *optimus*, from Sans. root, *var*, *eligere*, to choose. Hence Lat., *volo*, *voluntas*; Goth., *vilja*, I wish; *volo*; *volja* *voluntas*; Hib., fear, good, a man, husband; Lat., *vir*; Goth., *vair*, id. Therefore, *virtus*, signifies manliness, excellence. Superlat., *varishta*; Greek, *αριστος*, *aristos*, the best; Celt., *gwr*, a man; Runic, *madr*.

**VARUS.** Sans., *vakra*, *curvus*, bent; *flexuosus*; Hib., *fiar*, wicked, perverse; *fiaras*, crookedness.

**WAGON.** Island., *vagn*; Ang. Sax., *wægen*, *wain*; Ger., *wagen*; Ger. Vet., *wagan*; *wag*, to move; *wegiu*, I move; *waga*, a commotion; Goth., *gavag*, to move; *vigs*, a way; *vagja*, I move, from Sans. root, *vah*, *trahere*, *vehere currum*, to draw, to draw a chariot, to carry. Hence Lith., *wezu*, to carry in a wagon; Slav., *vezu*, I carry; Lat., *veho*, *vectis*; *via*, a way; Hib., *feon*, a chariot; Greek, *οχος*, *ochos*, a carriage; Ger., *weg*, a way; Island., *vegur*, id; Lat., *vehiculum*, a carriage; Eng., *way*, *vehicle*, *wain*. The Sanskrit, *vahana*, a car, as carrying, is the O. H. Ger., *wagana*. The on, of wagon, Sans., *ana*, gives the meaning of an active participle.

**WALK.** Ang. Sax., *wealcan*, to walk; Sans. R., *valg*, *salire*, *exsultare*, to dance, to leap, to exult. Hence Ger., *wälzen*, to roll; *walze*, a roller; Eng., to walze; Chinese, *tsow*, to walk.

**WANT.** Goth., *van*; Scand., *aan*, *defectus*.

**WAX, to.** Ang. Sax., *weaxan*, to grow; Ger., *wachsen*; Goth., *vahs*, to increase; Sans. R., *vaksh*, *crescere*, to increase; Zend, *ucs*, to increase; Greek, *αυκοο*, *auksano*, I increase; Hib., *fasaim*, I grow; *fasamhuil*, growing; Lat., *vastus*; angeo, I grow; Lith., *angu*, I grow; Eng., *vast*, to augment; O. North, *iók*, I, or he, increased.

**WARD, to.** Island., *ec ver*, I defend; præt., *varde*.

**WAX.** Ger., *wachs*; Ang. Sax., *vāx*, *vex*, *veax*; Ger. Vet., *wahs*, *wax*; Sans., *māksha*, *mel*, *honey*; Lith., *wasz-kas*; Russ., *vosk*; Island., *vax*.

**WARN.** Ang. Sax., *wyrnan*; Ger., *warnen*; Ger. Vet., *weriu*, I restrain; Goth., *varja*, I prohibit; *warnôn*, *monere*, to advise; Ger., *bewahren*, to preserve; *wehre*, I defend; Eng., to beware; Sans. R., *vri*, *arcere*, to drive away; *impedire*, to hinder; Island., *var*, *cautus*, *wary*.

**WAS.** Ger., *war*, *wesen*, *being*, *existence*; Ger. Vet., *weren*, to remain; *wisu*, I remain; *was*, *eram*; Goth., *vas*, to remain, to be; *visa*, *vas*, *vesum*; *warumes*, *eramus*, *we were*; Sans. R., *vas*, *habitare*, *commorari*, to dwell, to abide; Ang. Sax., *wæs*. The præt., of Goth., *vasa*, to remain. Scand., *var erat*; from *ec er*, I am; Egypt., *ar*, to be.

**WON to.** Ger., *wohnen*, to dwell; Sans. R., *vas*, to dwell.

**WAIST.** Goth., *midya*, *middle*, *the medium*; Sans., *madya*, *medius*; subs., *medium*, from Sans. root, *mā*, *metiri*, to mete, to measure; Hib., *meadhon*, *the middle*, *midst*, *centre*; Greek, *μεσσος*, *messos*, *middle*; Lat., *medius*; Lith.,

widdurys, the middle; widdu naktis, midnight; Serv., medju; Slav., meschdju, inter, among; Eng., among, amidst. The suffix, "st," of waist and midst, is a part of the Sans. superlative suffix, *ishtha*; Goth., ista, as, batists, best; frumists, first; Zend, ista; Greek, istos.

**WEATHER.** Ang. Sax., weder; Ger., wetter; Ger. Vet., wadal flabellum; wat, wait, walet, wahet, flat it blows; Goth., vo, to blow; spirare, to breathe, from Sans. root, *vā*, flare, spirare, to blow, to breathe; Slav., vje-ja-ti, to blow; vje-tr, wind; Lith., wējas, wind; Hib., bad, the wind; Pers., bād, id; Eng., bellows, to bellow. The suff., ther, Sans., *tra*, is the suffix of agency. Lith., wetra, a storm.

**WIND.** Island., vīndur; Goth., vinda, from Sans. root, *vā*, to blow; Lat., ventus; Eng., ventilate. Weather vane; vent-peg, an air peg; to give vent. Island., vedur, wind and weather.

**WE.** Ang. Sax., we; Ger., wir; Scand., vier, ver, eg, I, ego; Goth., veis; Sans., *vayam*; Lith., mės, we; O. Slav., my. The Lith., mes, and perhaps an O. Goth., meis, we, resemble a plural of Celtic, mi, I. Cymric, ni, we; nyni nosmet.

**WEST.** Is the superlative degree, from Sans. root, *vi*, which signifies, separation from. Ger., preposition of the comparative, wider, contrary to, against; O. H. Ger., widar, id; Goth., vithra, against; thus, West, signifies most opposed to, most separated from the East. Ang. Sax., west; Ger., id. West, contracted from widerest. Eng., wide, wider, widest, from *vi*, separation. Doubtful? Island., vestur, vestr. The Scandinavian words, nord-ur, sud-ur,

aust-ur, vest-ur, must have been used by the Danish, Swedish, Norwegian, and Saxon seamen, and by them brought into England before the existence of the Anglo-Saxon language. Mr. Horne Tooke states these words to be compounds of Anglo-Saxon words. *Vide* Richardson's Dictionary.

**WAKE.** Ang. Sax., *wæcan*; Ger., *wachen*; Ger. Vet., *wachem*, I wake, *vigilo*; *wachar*, *vigil*; Goth., *waka*, I waka, from the reduplicated form *jagri*, *vigilare*, to watch, to wake; Eng., *vigils*; Chinese, *show*, to watch; Austral., *korawolliko*, to watch.

**WARM.** Ang. Sax., *wearm*; Ger., *warm*; Goth., *varmjā*, I make warm; Sans., *gharma*, *calor*, *æstus*, *heat*; *æstas*, *summer*; Hib., *garaim*, I heat; *garamhuil*, *warm*, *snug*; Russ., *gorju*, I burn; *schar*, *heat*; Greek, *θερμη*, *therme*, *heat*; Chinese, *wan*, *warm*; Scand. Runic, *varmr*, *vaurm*, *varmt*.

**WATER.** Ang. Sax., *wæter*; Ger., *wasser*; Ger. Vet., *wazar*; Goth., *vato*; Theme, *vatan*; Sans., *uda*, *aqua*, *water*, from Sans. root, *und*, *madidum esse*, to be wet; Lat., *unda*, a wave; *ar-undo*, *ad undam crescens*; Ang. Sax., *ydhu*, a wave; Slav., *voda*, *water*; Lith., *wandũ*; Theme, *vanden*. *Ud*, in *paludis*, *palus*, a marsh. Greek, *ὕδωρ*, *udor*, *water*; Eng., *hydrogen*, *hydrography*, *hydrostatics*, *dropsy*, *hydraulics*; Chinese, *shuy*; Austral., *kokoin*; Sans., *vāri*, *water*; Hib. and Scot., *burn*, *water*, a brook; *fairge*, the sea; *fual*, *urina*; Lat., *mare*, the sea; Fr., *mer*; Ang. Sax., *mere*, *Windermere*; Ital., *mare*; Ger., *meer*; Lith., *mares*; Slav., *more*; Ger. Vet., *mari*; Hib., *muir*; Camb. Brit., *mor*; Celt., *aber*, *inver*, *ber*, *dwvyr*; Russ., *voda*; Pol., *woda*; Lat., *udus*; Eng., *wet*; Norweg., *vat*, *water*; Copt. and O. Egypt. R., *aa*; *bah*, to inundate.

**WET.** Ang. Sax., hwet, hwæt; Sans. R., *klid*, humectari, irrigari, to make wet, to water; Greek, κλυδ, klud, kluzo; Lith., sklydti, to flow. River Clyde. Scand. Runic, vedr, tempestas, vedra-firdi, Water-ford, fiordr, sinus.

**WELL.** Island., vel, and vid, with.

**WHAT.** Caled., qhuat; O. Sax., huat; Ger. Vet., huaz; Ger., was; Goth., hvata; Sans., *yas*, qui, who; *yā*, quæ, who; *yat*, neut., quod, what; Zend, kat. The Sans. pronominal relative base, *ya*, who, and the, qui, hic. Runic, hverr, quis. Accus. neut., præc., *yat*, quòd, dass, because; quam ob rem; quià. Island., huer, quis.

**WHILE,** a substantive. Goth., weila, a time, an hour; whilom, the dat. plural, Goth., weilom.

**WHICH.** Lat., qualicus, like whom; Greek, ἡλικος, helikos, like whom; Chaucer, ilkè, same, like; whiche; Ang. Sax., hwilc; Ger., welcher; Goth., hve-leiks; Theme, hve-leika; Sans., *kidris*, qualis, which; a compound of the Sans. theme, *ki*, qui, hic, nom., *kas*, quis, who? and *dris*, to see, signifying, appearing, like. Which, is therefore compounded of whi, signifying who, or what, and ch, signifying like. Slav., kolik; Greek, πηλικος, pelikos; Lat., qualis. Ko, pe for ke, and qua, are the Sans. interrogative *ki*, who, what? the suffixes are the Sans. *dris*, like. Sax., quilk and quhilk, which. Ilk is a part of like, Sans., *dris*, like, and means like. Swed., hwilken; Island., harlikr, welicher, huuelich, i. e., like huer, who or what; Dan., hvilken. Richardson, in his Dictionary, says, which is composed of who and each; but gives no reasons.

**WHETHER,** the comparative of who, what. Ang. Sax., hwæther; Goth., hva-thar, which of two persons; Sans.,

*kataras*, uter, which of two persons. The whe, is the *hva*, Sans., *ka*, who; the "ther," is the Sans. *tar*, the comparative suffix. Also Lat., *uter*, and Greek, *potos*, comparatives. Whether, signifies which of two things, or persons. O. Ger., *huedar*; Slav., *vtoryi*, the second man; Lith., *katras*; Goth., *wa-thar*; *wa*, what; *was*, who.

W. L. R. k"  
 WHEN, the accusative of who. Pronouns standing alone express time and place. Ang. Sax., *hwænne*; Scand. Runic, *vann*, accus. case; Ger., *wenn*; Goth., *hvan*, when, accus. of *hva*, who, which; Sans., *kada*, when. Adverbs of time are formed in Sanskrit by the suffix *dā*, an abbreviation of *divā*, day. The following adverbs of time are compounds of the Sans. interrogative *ki*, which, and *da*, day, and signify when, which day. Sans., *kada*; Lith., *kada*; O. Slav., *kogda*; Greek, *pote*; Lat., *quando*.

Lat., *cum*, *quom*, accus. of *qui*; Ger., *indem*, the word, *tage*, day, being understood.

WHO. Ang. Sax., *weo*, *we*; Scand. Runic, *hve*; Ger., *wer*; O. Sax., *huie*; O. H. Ger., *huaz*; Goth., *hva-s*; Sans. bases, *ka*, *ki*, *ku*; nom., *kas*, who. Interrogative. Lat., *quis*; Greek, *po* for *ko*; Zend, *ka*; Pers. Cuneif., *chish*, *quis*; *chit*, *quid*? Hib., *cia*; Scot., *co*; Camb. Brit., *pa*, *quid*? Greek, *τις*, *tis*, from *ki*.

WHO, relative. Sans., *ya*, *qui*, *who*; Greek, *os*; O. Slav., *yo*; Sans. nom., *yas*, *qui*; *yā*, *quæ*; *yat*, *quod*, *what*, *which*; Island., *huer*, *huer*, *huort*, and *haun*, *quis*.

WHERE. Locative adverbs are formed in Sanskrit by the suffix *tra*, which is attached directly to the true theme of a pronoun; thus, *kutra*, interrogative, where? *Ku* is the base of the pronoun interrogative nom. *kas*, who, which. The "whe," of where, is identical with *kas*, and signifies



which. Pronouns express time and place. "Whe," therefore, means which place; the re, identical with Sans., *tra*, Zend, *thra*, signifies beyond, from Sans. root, *tri*, to step beyond. If the Sanskrit pronominal adverbs in *tra*, although they have a locative meaning, are to be regarded as instrumental forms, the sign "in" is to be used; therefore, "where" signifies "in" which place beyond? Celt., *mae*, where; *ma*, means place. The relative, where, is from *yatra*; *ya*, qui. Goth., *hva*, interrogative, and *tra*. In Latin, this instrumental case has become the ablative, as *quo*, for *in quo loco*; in Greek, the genitive, as *πῶς*, *pou*, for *κῶς*, *kou*, from Sans., *ki*, quis, and signifies, of which place. Lat., *ubi*, where, is a dative case.

In the word *θεατρον*, *theatron*, *thea*, signifies to see, and *tron*, identical with *tra*, signifies the place; *theatre*, a place to see.

In Chinese, "here," is expressed by *tsea tsze choo*, in this place; there, is expressed by *na ko choo*, that place. In O. H. Ger., *io-ner*, any where.

**WHENCE.** Chaucer, *whennès*, the *es* has become *ce*; Ang. Sax., *hwonon*, *hwona*; Ger., *woher*, *woraus*. In Sanskrit, adverbs are formed by the suffix *tas*, not only from pronominal bases, but also from substantives and adjectives, which express removal from, and frequently supply the place of the ablative. In Latin, *tus*, corresponds, as, *coelitus*, Sans., *svargatas*, from heaven. In Greek, *θεν*, then. In Slav., *du*. Thus, Sans., *kutas*, Greek, *pothen*, O. H. Ger., *ot-kudu*, Lat., *unde* (*hinc*, hence, perhaps abbreviated from *hinde*), signify whence. It is unknown from whence the Latin words, *hinc*, from hence, *istinc*, *illinc*, from thence, obtain their meaning of separation from a place, unless the syllable *de*, as exponent of this direction, has been removed from them, and the enclitic *c*, has assumed its place. The

ce, of whence, thence, and hence, is involved in the same obscurity. Perhaps the affix of a genitive case, as in whennes, of which place.

**WHISKEY.** Hib., uisg, uisge, water; uisgeach, fluid, watery, from Sans. root, *uksh*, conspergere, humectare, to make wet; Lith., ukana, rain; Scot., usque-baugh, aqua vitæ, water of life.

**WHITHER.** Ang. Sax., hwider; Ger., wohin; Goth., hva-drê. The whi, hwi, and hva, are from the Sans. interrogative, *ki*, quis, who, which, and mean which; the suffix is the Sans. *tar*, beyond. Therefore, whither, signifies which, (place,) beyond; place being expressed by the pronoun. Slav., kamo, whither.

**WHOM,** gen. and dat. Island., huorium, dat. and ablat.; Ger., dat., wem; Goth., hva-mma, to whom. The m, Goth., mma, is a relic of the Sans. *sma*, a particle which introduces itself between the base and termination, not only in the singular, but also plural of pronouns of first, second, and third persons; thus, Sans., *kasmāi*, to whom? Zend, *kahmai*, id. The particle, *sma*, appears in Gothic under four forms: *nsa*, in *unsara*, of us; *zva*, in *izvara*, of ye; *gka*, in *ugkara*, of us; and *mma*.

**WHOM,** accus. Island., huorn. The m, is the case sign or suffix of the accus. case. Ang. Sax., *hwænne*; Ger., *wen*; Goth., *hwana*; Sans., interrog., *kim*, quem, whom? relative, *yam*, whom. Thus, the English "whom" retains the "m" unchanged.

**WHOSE,** the genitive case of who. Island., *huers*; Ger., *wessen*; Goth., *hvis*. The "s," of whose, and of *hvis*, is

the sign of the genitive case. The Sans. terminations of the genitive, are *s*, *syā*, *ās*, and *ās*. Sans., *kasya*, *cujus*, the gen. of *kas*, quis, who; whose; Zend, *kahē*; Hung., *kinek*; Chinese, *shwuy che*, of whom? whose? Austral., *ngan-um-ba*.

WHOLE. Ang. Sax., *hal*; Ger. and Island., *heil*; Goth., *alls*, *hails*; Sans., *sakala*, *totus*, the whole, from *sa*, with, and *kalā*, *pars*, a part; Lat., *salvus*; Slav., *ziel*, *sane*; Polon., *saly*, *salki*, the whole; Greek, *όλος*, *holos*; Oscan, *sollus*; Osset., *ali*, *all*; Hib., *uile*, *all*; Lat., *soll-ennis*, every year; Eng., *hale*. *Totus* is a compound, a doubling of the Sans. demonstrative, *ta*; thus, *ta ta*, *totus*, this and that. Celt., *cyd*, with; *oll*, *all*; *cydol*, altogether; Greek, *συνολος*, *sunolos*. Whole, is a compound of with and all, and signifies, *join all*.

WEAVE. Ger., *weben*; Island., *vef. pres. oof præterite*; Ger. Vet., *wab*, to weave; Sans. R., *vē*, *texere*, to weave; *suere*, to sew; Hib., *fighim*, I weave; *fighte*, woven; *fuaghaim*, I sew, stitch; Eng., a web; Ang. Sax., *web*; Sans., *vap*, *spargere*, *seminare*, to sprinkle, to sow seed, to weave; Celt., *gweu*, to weave.

WHITE. Ang. Sax., *hvit*, *hwit*; Ger., *weiss*; Sax. Vet. and Island., *hvit*; Ger. Vet., *huiz*, *wîz*; Goth., *hveits*; Theme, *hveita*; Sans., *svēta*, *albus*, white, from Sans. root, *svit*, *album*, *esse*, to be white; *splendere*, to be bright; Camb. Brit., *gynn*; Hung., *feger*, white; Celt., *gwen*, white, fair, Venus, beauty; Egypt. R., *absk*; *ht*; Copt., *oueite*.

WHIT. Sans., *chit* for *kit*, quid, what, anything. In O. H. Ger., *wiht*, signifies thing; *êo-wiht*, one thing.

**WIDOW.** Ang. Sax., wuduwe; Ger., wittwe; Goth., viduvô; Theme, viduvôn; Sans., *vidhavā*, compound of Sans., *vi*, without, separation from, and *dhava*, vir, maritus, a man, a husband; Hib., dea, dae, a man, a person; Lat., vidua; Boruss. Vet., widdewû; Sclav., vdova; Hib., feadhb. Hence, widow, signifies separated from a husband.

**WIT.** Ger., witz; Ang. Sax., wittan, to know; Sans. R., *vid*, videre, to see; percipere, to perceive; scire, to know. Therefore, wit, signifies knowledge. Ang. Sax., wis; Eng., wise; Scand. Runic, vit, ratio; vitur, sapiens; Goth. and Sax., vitan, scire.

**WIS, I. I WOT.** Ger., wissen, to know; Goth., vait, I know; Sans. R., *vid*, to know; Scand., vitnir, sciens, knowing; vys, Sax., vis, wise.

**WIFE.** Island., vif; Ang. Sax., wif; Sans., *vadhū*, femina, a female; Hib., badhbh, a witch, a fairy woman. Doubtful? From *band*, to bind; vad, a surety.

**WIDOWER.** Sans., *vi*, sine, without; *vadhū*, a wife. Er, the suffix of agency, as, lawyer, singer, from Sans., *tar*. Doubtful?

**WITNESS.** Scand. Runic, vidn, to see; Sans., *vid*, to see, to know. In Sans., *ta* answers to ness, in English, as, Sans., *sukla*, white; *suklata*, whiteness; *sama*, level; *samata*, levelness; in Goth., da, as, herdida, hardness; samftida, softness; in Zend, tati; Scand., *na*. I consider that ness, may spring from the passive participial suffix, *na*, as, Sans., *phalīnas*, gifted with fruit (fruitfulness); Lith., raudonas, endued with a red color, from rauda,

red color; Eng., redness. Witness, endowed with knowledge, or seeing; whiteness, endued with white, from the same suffix, *na*; mountainous, endowed, covered with mountains. Island., vit-na, a witness; Greek, *μαρτυρ*, *μαρτυρς*, martur, martus; Sans. R., *smri*, *smar*, meminisse, to remember.

*WIND.* Ang. Sax., wind; Ger., wind; Goth., vinds; Theme, vinda, wind; vo, to blow; Sans. R., *vā*, flare, to blow; spirare, to breathe; Sans., *vāta*, ventus, wind; Hib., bad, wind; Ger. Vet., wat, flat, it blows; Greek, *αἶρ*, aer; Eng., air, aura; Pers., bad, wind; Chinese, fung, wind. Tyfoon, Chinese, ta fung, a great wind; Austral., wippi. The final nd, of wind, nda, of vinda, nt, of ventus, are the *ta*, of Sans., *vata*, the suffix of the perfect pass. participle, with sometimes an active sense. Wind, signifies blowing. Celt., gwynt.

*WINTER.* Ang. Sax., winter; Runic, vetr; Ger., winter; Sans., *hima*, nix, snow, cold, from Sans. root, *hi*, to flow; Slav., zima, winter; Lith., z'iema, id; Greek, *χίον*, chion; Lat., hiems, hibernus; Hib., geimhre, geimrith, winter; gamh, winter, cold. Himālāya mountains, from *hima*, snow, and *ālāya*, sedes, the seat, or house.

*WISH.* Ang. Sax., viscan, to hope, to wish; Ger., wünschen, id; Ger. Vet., wunsc, a wish; wunskian, to wish; Sans., *vānchch*, optare, to hope; desiderare, to wish for; Sans., *ish*, velle, desiderare, to wish; Celt., bodd, vodd, willingness; vydd, will; a vyno Duw a vydd, what God wills, will be; Island., vil, pres. tense, volo.

*WOLF.* Ang. Sax., wulf; Ger., wolf; Goth., vulf's; Sans., *vrika*, a wolf; Lith., wilkas; Russ., volk; Greek,

λυκος, lukos; Lat., lupus; Hib., breach, brech; Pers., gurk; Scand. Runic, ulfr.

**WORSE.** Dan., værre, værst, worst; Ang. Sax., pos., yfele; comp., wyr̥s; superl., wyr̥rest, worst; O. H. Ger., wirs; Goth., vairs. The “r” is a remnant of the Sans. compar. suffix, *tar*; the “se” is from the Goth. compar. suffix, “is,” as in Goth., m̥ais, magis, more. Thus, worse, has two comparative suffixes. Island., pos., ill; comp., verre; superl., vest.

**WOUND.** Ang. Sax., wund; Ger., wunde; Ger. Vet., wunda, wunta; Sans. R., *cran*, vulnerare, to wound; Lat., vulnus; Slav., rana; Lith., rona, a wound; inroniju, I wound; Hib., leon, affliction, a wound; leonaim, I wound; Scand., und; acc. plur., undorn, strages; unda, gen. plur., vulnerum.

**WOMAN.** Sans., *vāmā*; Erse, femen, fem; Lat., fēmina; also Sans., *vāmanī*, and *vanitā*; Celt., bean, vean, benw, benyw; Greek, βῆνα, bena; Bæot pro γυνή, gunē; Gael., benshie, banshie; Russ., jena; Pers., zen, zenne. The Sans. root, *vah*, ducere, feminam, uxorem, to marry a woman; vah, signifies curru vehi, curru vehere aliquem, to convey in a chariot, as a bride. Ang. Sax., wiman; Erse, gean; Russ., jena; Sans., *jani*; Hib., ban, a woman; Scand., kona, a woman; Runic, kun, a wife.

**WITH.** Island., vid, and med; Runic, sam; Ang. Sax., mid, mith; Dan., med; Ger., mit; Sans., *sam*; Island., sem, and; Lat., cum; Greek, συν, sun. Horne Tooke gives, “with,” the imperative mood of Ang. Sax., vithan, Goth., vithan, to join; perhaps from Sans. root, *vah*, to join. In Zend, mat, means with; Ger., mit; Goth., mith; Island.,

med; Greek, *μετα*, meta, the neuter of Sans. demons. base, *ma*. Thus, Zend, mat; Goth., mith; Ger., mit; Eng., with; Scand., med, reg. ablativum; *Vith. ad, cum*, reg. acc. O. Egypt. R., am, in, with, by, through, from; Copt., em; also no, not. The word, with, is the Runic Island. word, *vid* and *vith*. The Islandic is the most pure and ancient dialect of the Scand. language. The Danes, Norwegians, Swedes, Saxons, Jutes, Angles, and Normans, all spoke Scandinavian, and must have kept the word *vid*, with, together with the rest of that language. Why exclude with, *vid*, and retain the rest? Therefore, Mr. Horne Tooke's derivation of with, as the imperative mood of a modern Anglo-Saxon verb, *vithan*, (according to H. Tooke, a Gothic verb, *vithan*,) appears to us modern, and unnecessary. There is no such word as *vithan* in the Mæso-Gothic of Bishop Ulphilas, nor in Islandic, nor in Scandinavian. The grand source of English is Scandinavian, and beyond that, Sanskrit. *Vitan*, in Gothic, is to know, to see.

WITH. Ang. Sax., *widh*, mid, mith; Dan., med, and ved; Ger., mit, mith; Scand., med, vith; Greek, *μετα*, meta; Zend, mat; Swed., med, ved; Goth., mith; O. Slav., *wid*; O. Norman, *vidh*. If one considers the easy and frequent interchange of *v*, *b*, and *m*, as Sans., *vāri*, water, Lat., mare, Greek, *βροτος*, brotos, Sans., *mritas*, Lat., mortuus, mortal, one would recognise in some of the above prepositions, dialectic variations of sound from the Goth., mith, of the same import, Zend, mat, Sans., *med*, and which, in most of the above dialects, maintains itself with the other forms, as it often occurs, in the history of languages, that the true form of a word is equally preserved with a corruption of the word.

**WARRIOR.** Sans., *virah*; Lat., *vir*; Erse, fear, a man; Welsh, *gwr*, and *wr*; Runic, *her*, an army.

**WED TO.** Cymric, *gwedd*, a yoke; *gweddu*, to marry, from Sans. root, *yuj*, *jungo*, to yoke, to join.

**WRECK.** Romance, *verek*; Dan., *vrag*; Ger., *schiffbruch*; Sans. R., *bhrañj*, to break; Goth., *brak*.

**WOOD.** Cymric, *gwydd*; Sans. R., obscure; O. Egypt., *ba*; Copt., *bo*; Ang. Sax., *wudu*, *weald*, *wold*; Sans., *vana*, a wood; Ger., *wald*; Greek, *ύλη*, *ule*, *silva*.

**WORD.** Ang. Sax., *word*; Dan., *ort*; Swed., *ord*; Ger., *wort*; Sans., *vāda*; Root, *vad*, *dicere*; Welsh, *gwed*, *verbum*; Norse, *swar*, *speech*.

**WAVE.** Ger., *welle*; Dan., *bolga*; Goth., *vega*, as moving itself. The suffix, *a*, Eng., *e*, gives the signification of the present participle; from Sans. root, *vakh*, *se movere*, to move oneself.

**WHY.** Ang. Sax., *whig*, *hwyg*, *hwi*. The “*wh*” is a part of *who*, *what*; the “*y*” is the Sax., the Ger., the New H. Ger., *ig*, Goth., *ga*, and has the same meaning; thus, *might*, *mighty*; *mächt*, *might*; *mächtig*, *mighty*; Goth., *mahti*, *mahteiga*, from the Sans., *ka*, which forms adjectives, as *stein*, a stone; *steinig*, stony; *stern-ig*, starry.

**WORTH.** Ger., *werth*; Goth., *vairths*; Scand., *verdar* *escæ*, gen. sing., a *verdr*, mas. g., *victûs*, *portio ab*; “*at virda*, *pendere*.” Doubtful?



**WIDE.** Ger., weit; Scand., vidr, vid, vidt, latus, tum; Sans., *vi*, separation.

**WE.** Island., vier. Is formed in Sanskrit by a combination of I and they. *A*, signifies I, and *smè*, signifies they; therefore, *a-smè*, signifies we.

**YE, YOU.** Ang. Sax., inc, iow; Ger., ihr, euch; Ger. Vet., ir; Goth., jus, yus; Sans., *yushmè*, ye; *yu*, signifies thou, and *smè*, they, equal to ye; accus., *vas*, you; Zend, yus; and vo, acc.; Lith., yus; Slav., vy; Lat., vos, from the theme, vo; Sans., *va*; nom. pl., *vi*; accus., *vos*; so also, no, ni, nos; Sans., *na*; Sans., *nas*, nos, *vas*, vos; Island., nom., thier, ye. The Sans. bases, *na*, *va*, would lead us to expect in the Latin, nu, vu, (no, vo,) as themes; ni and vi, as plur. nominatives; and nos and vos, as accusatives.

**YOUR, YOURS.** Ang. Sax., incer, your; Ger., euer, your; O. H. Ger., inchar; Goth., izvara; O. H. Ger., iwar, your. The r, of your, has descended to us from the Goth. genitive plural, izvara; this r, is obtained by changing the "d," of *yushmadiya*, your, into "r." The change of d, into r, obtains in Hindustani, mera, meri, meus, mea, mine, for *madiya*, mine. Run. Jonas states, your, from ydar, gen. plur. of Island., thu, thou. Although your is from the Goth. genitive plural, this circumstance affords no proof that the genuine and original possessives also have sprung from the genitive of the personal pronouns; but only shows that it is agreeable to the use of language to form possessive adjectives from the personal genitives. The s, of yours, is the sign of the genitive case. Izvar, is the nom. of izvara.

**YONDER, YOND.** Ang. Sax., *geond* ; Goth., *yaindrê*, thus, *tharei leik*, *yaindrê galisand sik arans*, where the body is, there will the eagles be gathered together. I consider *yon*, *geon*, and *yain*, accusative cases of the demonstrative pronoun, from the Sans. relative pron., *ya*, qui, who, which ; also, in Zend, it has a demonstrative meaning, as, *yim*, this, hunc ; in Lith., *yis*, he ; in Ang. Sax., *ye*, is, "the." From *ya*, come Ger., *jener*, that ; O. H. Ger., *yener*, id ; Goth., base, *yaina*. *Yon*, may have the "n" from the base, *yaina*, and not from the accus. case, *yana* ; the *dre*, *der*, are the Sans. compar. suffix, *tar*, beyond. *Yonder*, signifies the, or that, place beyond.

In O. Slav., *ya* and *yo*, signify that ; in the Island., *hin-gad* and *thangad*, *hin* and *than*, accus. or nom. cases of *hann* and *hinn*, *ille*, *iste*.

**YES.** Ang. Sax., *gese* ; Ger., *ja* ; Island., *jaa* ; Goth., *yai* ; Sans., *tathā*, sic, *ita*, from the demons. pronoun, *ta*, this ; also, *ya*, this ; Greek, *οὗτος*, *outos* ; Lat., *ita*, *imo* ; Hung., *igen* ; Ital., *si* ; Austral., *e-e* ; Chinese, *he* ; Camb. Brit., *ys*. In Gothic, Sanskrit, and Latin, *yes* is denoted by a pronominal expression, signifying this, which directs to, or signifies what is present, as, "no," Sans., *na*, "that," directs to what is distant. Fr., *oui*, from *oc*, Lat., *hoc*, this, and *oyle*, *illud*. In German, *nein* and *kein*, signify no ; in Sanskrit, *na*, signifies that and no, and *ki*, signifies that and which ; in the Greek, *εκεῖνος*, *ekeinos*, it means that.

**YESTERDAY.** Ang. Sax., *gyrstan* ; Ger., *gestern* ; Goth., *gistra* ; Sans., *hyas*. The Sans. *hi*, for *ki*, signifies that ; "as," is an abbreviation of *divas*, day. The *yes*, *gyrs*, *ges*, and *gis*, are the Sans. *ki*, the, *hi*, that ; the *ter* and *tra*, are the Sans. *tra*, the comparative suffix, signifying beyond.

Thus, yesterday, signifies the day beyond another day. In Goth., *gistradagis*, means morrow.

**YOKE.** Ang. Sax., *geoc*; Sans., *yuga*, par; Goth., *juk*; Theme, *juka*, a yoke; Lat., *jugum*, *conjux*, *juxta*, *jungo*; Lith., *jungas*, a yoke; Slav., *igo*, *id*, from Sans. root, *yuj*, and *yu*, *jungere*, to join. Perhaps, *jus*, law; *juro*, I swear. Island., *juck*, law; Eng., *join*, *conjugate*, a yoke, a pair of oxen, *conjugal*, *junction*, *jurist*, *conjunction*, *subjugate*; Greek, *ζυγ*, *zug*; Goth., *luiga*, I marry; Lith., *jungiu*, I impose, a yoke; Sans., *yok-tram*, a band; *Tra*, forms the instrument, Pers., *yogh*; Ger., *joch*; Ital., *giogo*. The *yo*, of yoke, is the element, bind; the *ke*, Goth., *ka*, Sans., *ga*, is the altered suffix, *ta*, of *yuktá*, *junctus*, *ζευγρος*, *zeugtos*, bound, the perfect pass. participle, having sometimes an active signification; therefore, yoke, signifies voining, or joined.

**YOUNG.** Ang. Sax., *geong*, *iung*; Ger., *jung*; Goth., *yuggs*, *yungs*, young; Sans., *yuvan*, *juvenis*, from Sans. root, *div*, *splendere*, to be bright; Lith., *jaunas*, young; Slav., *jun*, young; *junostj*, youth; Camb. Brit., *jeuanc*, *ieuant*, young; *iau*, younger; *ieuav*, youngest; Scand., *ungr*; Celt., *og*; Scand. Runic, *drengr*, *juvenis*; Island., *ungur*; comp., *ingre*; superl., *ingstur*; Saxon, *iongre*, younger.

**YEAR.** Dan., *aar*; Runic, *ar*; Ang. Sax., *gear*; Teut., *jahr*, from Zend, *yārē*; *yairya*, yearly. Perhaps *æra*, from *yārē*. In Zend, *hvare*, is the sun, from *svar*, to shine. Sans., *var*, a time, a turn. The *ver*, of *e-ver* and *ne-ver*, the "var," of the Old Northern *tris-var*, twice, the *ber*, of *Septem-ber*, the *per*, of *sem-per*, the Pers., *bar-i*, once, are each the Sanskrit *var*.

**YCLEPED, YPOINTED, YDRAD.** The *y*, is the syllabic augment used in Sanskrit; *atarpam*, I delighted, the prefix, *a*, the syllabic augment, expresses past time, the root *tarp*. In Greek, *τερπον*, *eterpon*, I delighted, the “*e*,” is the augment, present tense, *τερπω*, *terpo*; the “*e*,” expresses past time. In Gothic, “*ga*,” is the syllabic augment; thus, *gavosida*, he dressed; *vinon*, to enjoy, perf. pass. part., *gavundon*. Ger., *loben*, to praise; *gelobt*, the praised; *bergen*, *geborgen*; *binden*, to bind; *gebunden*, the bound. This augment, in Gothic, in German, and English, in the course of time lost all meaning; it never possessed, *per se*, the power of expressing past time, alone, but in combination with the suffix of the past tenses, *ed*, *da*, *ta*, *t*, &c.

The origin of the syllabic augment, in Sanskrit, is identical with the *A* privative, and is the expression of the negation of the present. Thus, instead of saying, I saw, our ancestors may be supposed to have said, I see not. They did not wish to remove the action itself, but only the present time, tense of the same. This augment is not used in Islandic, therefore those Old English words, in which the augment is found, are of Gothic origin.

The changes between “*y*,” and “*g*,” are too common to notice; the Sans., *iya*, becomes *igo*, in Latin, and forms causative verbs; *levigo*, I make smooth; *mitigo*, I make mild. In Northern languages, *yate*, becomes *gate*; *gelb*, becomes *yellow*; Sax., *gealope*; *yet*, *get*; &c.

We must not confound the syllabic and temporal augments with the reduplication; the augments are the prefixes, Sans., *a*, Greek, *e*, and other vowels and diphthongs, as, *ψαλλω*, *psallo*, *εψαλκα*, *epsalka*, *αγω*, *ago*, *ηγον*, *egon*; Goth. and Ger., *ga*, *ge*; Eng., *y*. The reduplication is prefixing the first consonant, liable to euphonic changes, of the root, or present tense, with the vowel of the root, or sometimes some other vowel; as, by reduplication, Greek, *τυπτω*, *tupto*,

becomes *terupa*, *tetupa*; in Lat., *cano*, becomes *cecini*; *tundo*, *tutudi*; *pango*, *pepigi*; as if the present tense itself were repeated, to form the past. The Goth. reduplication, *hai-hald*, O. Ger., *hihalt*, exists also in English; *held*, is a contraction of a reduplicated perfect tense, in Ger., *hielt*. In Sans., *proth*, to satisfy, becomes *puprotha*. The Old English, *hight*, named, is a contracted reduplicated tense or participle, for *haihait*, or *hihait*.

Thus the Sanskrit syllabic augment can be traced to its present existence in Old English, *ycleped*, &c., and the reduplication to its present existence in Old and Modern English, as, *hight* and *held*; *helt* is Northern for *hahalt*, but the final "d" and "t" solely express past time.



## PREFIXES AND POSTFIXES.

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A is the base or root of the Sanskrit demonstrative pronoun *ana*, the, that.

A, when prefixed to words in composition, has a negative power, which it derives from its directing to, or meaning an object distant, and which is the primary meaning of No, and from which No is derived.

A, named the indefinite article, is the first cardinal number. Each of the following words signify "a," and "one." Eng., a, an; Ang. Sax., an, ane; Ger., ein; from Goth., ain-s, or Scand. Island., eyrn; Runic, att; Sans., *ē-na*, "the, this;" *ē-ka*, one; Sans. Root, *ē*, the. Thus, "a," means "one," and "one" means "a." Also, Fr. and Span., un; Ital., uno; Lat., unus, oinos; Slav., ono; signify "a," and "one." The Romans used a=one, when the noun had no singular number, as unæ litteræ, a letter. The superfluous use of a=one, was introduced into *modern* languages when the signification of the suffix (itself the definite article) of the noun was forgotten: it is as superfluous to say, a or one rose, meaning the singular, as to say, three or four roses, meaning the plural, because the suffix "e," means "one," and the suffix "es," more than one.

"No, simply directs to what is distant; for to say that a quality or thing does not belong to an individual, is not to remove it entirely, or to deny its existence, but to take it away from the vicinity, from the individuality of a person,

or to place the person on the other side of the quality or thing designated, and represent it as somewhat different."

*Vide* Bopp.

In Goth. and German, this A becomes U, with N added for euphony, as, Un-bedeckt, not covered, un-covered.

In English, the A assumes the forms of An, as, anonymous; In, as, inexpedient; and Un, as, unjust. The negative power is in the vowels *i* and *u*; the *n* is powerless.

In Greek, this A appears as A and Av, as, *ανταπτος*, antaptos.

In Latin, as In, as, in-justus.

In Hungarian, the A has become Az, the demonstrative pronoun "the," and has a negative power, as, azatlanul, unbenutzt. In Ger., un, &c.

In Zend, A is the root of the demonstrative pronoun *ana*, that, and has a negative power.

In the Old Persian, or Arrow-headed language, A has the same negative power, and is the base of the demonstrative pronouns *ava* and *ada*, directing to that which is distant, the primary meaning of No.

A, in Latin and Greek, has also a positive and intensive meaning, the exact contrary to A negative.

Now the Sanskrit A, which means that, also means this; A is the base of *adam* and *idam*, this. Now if No mean that which is distant, Yes will mean that which is near. Therefore, if A, meaning that which is distant, has a negative power, when it means this, which is near, it must have a positive power. The final "n" has no power, and is only for euphony. In Islandic, u, without the n, as, u-truir, un-true.

#### FINAL A, SHORT.

The Sanskrit short A is postfixed to themes of masculine nouns, of which gender it is the sign, and also of the neuter



gender; thus, *path-a*, the path, from the root *path*, to go. This final *ā* is preserved in the Arrow-headed, or Old Persian, in Zend, Lithuanian, German, Bohemian, Hungarian, Latin, Greek, English, Scandinavian, Gothic, &c.

In Greek, it is the *ō* in *λογος*; it is retained in the terminations *ac*, *as*, *ηc*, *ēs*. In Latin, *A* is preserved in *scriba*, *scurra*, &c; in compound words, *Agricola*, *Grajugena*, and in *cida*; it is the final of the Latin noun in ancient times. In English, it is preserved in the masculine noun, *scribe*, and means "the."

#### FINAL A, LONG.

The long *A* is postfixed to the bases of feminine nouns, of which gender it is the sign, very rarely to masculine, and never to neuter nouns; as, *nāsā*, fem., the nose. In Greek, it is retained in the Doric long *ā*, which the common dialect has sometimes preserved, sometimes shortened, and sometimes transformed into long *η*, *ē*. The power or meaning of final *A* affixed to the bases of nouns, is, "the," the demonstrative pronoun; thus, *Mσση*, the Muse, or song; *Musa*, the song; English, *Muse*, the Muse. When this demonstrative meaning of final *A* became lost, or forgotten, the Greeks and other Nations introduced the use of the demonstrative pronoun. In Greek, *ὁ*, *ἡ*, *το*, *ο*, *ε*, *το*, before nouns.

In German adjectives, the demonstrative *der* is retained in some instances as the postfix through all the cases, thus, when the adjective, *guter*, is placed before a substantive, without an article antecedent, the final syllable, *er*, retains the meaning and forms, of declension, of the cases in the singular number of the demonstrative pronoun, *der*. But when *der*, "the," or *ein*, "a," is used before it, the terminations of the cases no longer accord in form, and lose the meaning of *der*.

The terminations of the cases of nouns are for the most part, in their origin, demonstrative pronouns. The origin of the suffix of the nominative case is to be found in the demonstrative pronoun, *sā*, the, mas.; in the fem., *sā*. But in the nom. neuter, and in the oblique cases of the masculine, the origin is *tā*, mas., "the;" *tā*, fem., "the."

Al, in such words as Regal, Vital, Legal, Filial, Social, from the Latin, *regalis*, *vitalis*, *legalis*, &c., the L only of the *lis* is retained; *Lis* is the synonym of the Greek *λικος*, *likos*, in *βασιλικος*, *basilikos*, regal, and both are separately derived from the Sanskrit adjectives, *dris*, *drisa*, *driksha*, which spring from the root *dris*, to see, from whence the Greek *δερκω*, *derko*, I see, and signify "appearing," "like." Thus the above words mean resembling a king; like life, and resembling law. Of this root the following are compounded. Lat., *talis*, *qualis*, *similis*, &c.; Greek, *τηλικος*, *telikos*, *πηλικος*, *pelikos*, *ήλιξ*, *helix*, *όμηλιξ*, *homelix*; Goth., *hveleiks*, *leiks*; Ger., *gleich*; Ang. Sax. and Old Northern, *thylic* and *thilikr*. The A, in Legal, is added for the sake of euphony. The Sans. *dris*, in Islandic Runic, has the form of *likt*, as *konungr-likt*, kingly.

Ant, as Infant, the ant, from the ans, of fans, speaking. The ns, from the Sans., *nt*, and the Zend, *ans*, the suffix of part. pres. act., and has its origin in the verb subs., *as*, to be, and means being; the *a*, of fant, belongs to the verb, *fo*, to speak. The *in*, is the Sans., *A*, negative. Therefore, infant, means not speaking.

Ent, Ancient, is from the same origin, but the vowel, "e," belongs to the conjugational syllable.

Fo, to speak, is from Sans., *bhā*, splendere.

#### AN.

The termination of the Sanskrit perfect passive participle, is in a small number of roots formed by the suffix *na*, as

*srā*, to cook, *srāna*, cooked. *Bhugna-s*, bent, from *bhuj*, to bend.

In German, the suffix *na* is similarly applied, but the *na* is not joined directly to the root, as in Sanskrit, Greek, and in several Latin expressions, but by the intervention of the conjunctive A (later, E; Old Northern, I), thus, in Gothic, *Bug-a-n(s)*, bent, for the Sanskrit *Bhug-na-s* (from the Goth. root *Bug*, to bend).

In the Slavonic languages, the suffix, beginning with "N" of the perfect passive participle, has obtained still wider diffusion than in the German dialects; as *Glagol-a-n*, said; *Vol-ye-n*, willed.

In Lithuanian, the *na* appears in ordinary adjectives, as in *Silp-na-s*, weak; *Pil-na-s* (Lithuanian, *pil-n-s*), full filled = Sans., *Pūr-na-s*.

In Zend, the *na* appears in *Pereno*, fem. *pērēnē*, for *Perena*.

In Sanskrit, possessive adjectives are formed from substantives with the suffix *na* with the conjunctive vowel "I," as *Mal-i-nas*, covered with dirt; *Phal-i-nas*, gifted with fruit.

With these agree, in respect of accentuation, Grecian formations like *παιδ-ι-νος*, *ped-i-nos*, flat.

The following are a few of the Latin denominative formations in *Nus*, fem. *Na*, which answer to the Sanskrit and Lithuanian forms in *i-nas*. The conjunctive vowel, *i*, is lengthened, and the final vowel of the base-word is suppressed. *Salinus*, *Reg-i-na*, *Doctrina*, *Discipl-i-na*, *Mar-i-nus*. The conjunctive vowel is most commonly suppressed after "R," as (*Pater-nal*) *Pater-nus*, *Exter-nus*; also after "G," from "C," as *Privig-nus*, when *gnus* for *genus*, *ginus*, would signify produced.

The Indian grammarians assume the suffix *i-na*, as in *sam-i-nas*, yearly, from *sama*, a year; *Kul-i-nas*, noble, from

Kulam, race. The Latin *a* is probably only a conjunctive vowel, as in Mont-a-nus, Urb-a-nus, Romanus, Africanus. Thus the suffix of the Sans. perfect passive participle has descended to English in such words as Roman, Urban, African, Northern.

Ainous, as Mountainous, Lat. Montanus. The Latin masculine suffix "us," has become ous; the "A," the conjunctive vowel of "*Na*," has become *ai*; and the N, of the suffix of the Sans. passive participle *Na*, has the meaning of covered (with mountains), as in Indian, Mal-i-nas, means covered with dirt; in Greek, σκορ-ει-νος, skoteinos, endued with darkness; ὄρεινος, horeinos, gifted with mountains.

We might, however, also regard the forms â-nus, as though they bore the class-character of the first conjugation and presupposed verbal themes, like montâ, veterâ, after the analogy of amâ, laudâ.

En, as Golden. In the New High German, the vowel of conjunction, "I," has been weakened to E, and after R altogether dislodged, as Golden, Lider-n, Eng. Leather-n, Beech-en. Quernus Wooden., Woollen.

En, N, and One; Given, Slain, Gone. In German, Gegeben, Geschlagen, and Gegangen; Lat., Donum, a gift, that which is given. The obsolete perf. pass. participle of the verb *dā*, to give, is *dā-na*, given; the *na* is thus the origin of the terminations en, n, and one, also of the "n" in do-n-um, from do, to give. The vowels, e and o, are conjunctives, or for the sake of euphony. Islandic, giefenn, given.

In; Ruin, Lat. Ru-i-na. The "N" is the remains of the suffix *Na*.

Ine, as Doctrine, Adamantine, Rapine, Saline.

N, as in Born, Caledon. Bairn, from the neuter substantive-base bar-na, nom. barn, as born (like tek-non, τεκνον), compared with the actual participle baur-a-n. Sans., *na*.

On, in Patron, Matron, from the Latin Patronus, Matrona. In these words the "o" is the vowel of union; the "n" is the Sans. *na*, which has the meaning of the perfect pass. part., made or become a Father or Mother.

Ble, as penetrable, amiable, Lat., bilis, penetrabilis, from the Sans. root, *bhū*, to be, and means, *able*, in Ital., *abile*. The *lis*, and *le*, are the Sans., *dris*, like.

Bund, Bond, moribund, vagabond, the Latin *bundus* contains "*bo*," the suffix of the future tense in *amabo*, from the Sans. root, *bhu*, to be, and means will; as in the old *sciō*, *dormiō*; with a *present* signification, it must be the *present* participle of the verb *fu*, with the extension of the suffix, *nt*, to *ndu*. Voss derives *bundu* from the imperfect, *bam*, as *vagabar*; the meaning is *vagans*, and not either *imperfect* nor *future*, but *present*; therefore I agree in Professor Bopp's derivation from the participle of the *present* tense, and the meaning is dying, wandering. The Ang. Sax. *beo* (Ger., *bin*) is not a *future* tense, but the *present*, indic., optat., and subjunct., Sans., *bhu*, be. *So much for the Lat. morib*  
*& clu.*

Ca, in Metrical, Geographical.

The Sanskrit substantive is *mātrika*, measure, modus; Ka, in Old Persian Arrow-headed, is a suffix of possession, or belonging to, appertaining to. In Hindustani, *ka*, *ki*, *ke*, are cognate with the ending of the Turkish genitive case. In Sans., *Mamaka* means *meus*, *mine*, appertaining to, belonging to me. In Zend, I consider that the *k*, of *Husko*, dry, means having the quality of, dryness. In the Arrow-headed, *Parsika*, means belonging to the Parsic country. Therefore, *Metrical*, pertaining to, having the quality of Measure. In Sans., *mā*, to measure, is the root of measure and metre, &c. *Madrakas*, native of Madra. Professor Bopp regards the suffix *ka*, identical with the

interrogative base *ka*, taken in a demonstrative or relative sense. In Hungarian, "ek," is a suffix of the gen. case.

Cer, of dancer, and ger, of digger, from Sans. *ka*, which forms nouns of agency; as, *nartakas*, dancer; *nart-aki*, female dancer; *khanikas*, digger; the agent of dancing, the agent of digging.

Cre, lucre, Lat., lu-crum, Sans., *kri*, *kar*, to make, create.

Cre, Sans., *kri*, *kar*, to create, make, Sax., gar, Island., giera, infin. mood; perfect tense, gerdi, he made.

Ic, as rustic, acoustic, harmonic, Lat., icus, rusticus, Greek, *τυκος*, *ακουστικος*, *akoustikos*. From the Sans. *ka*, a suffix of possession, signifying appertaining to, belonging to; thus, rustic, belonging to the country; acoustic, appertaining to hearing. The *tikus*, presupposes abstract bases in *ti*, as, *rusti-cus*, from a more simple *rus-tis*.

Der, Mur-der, Goth., *thra*, Sans., *tri*, Zend, *thar*, to fulfil.

Dom, Kingdom, Island., *tem*, Sans. Root, *dam*, domare, to hold in subjection.

#### EST, ST.

Suffixes of the superlative degree of comparison; as, First, Best, Wisest. In Gothic, the suffix is, *ista*, thence, *ists*, as, *Frum-ists*, first; *Bat-ists*, best. The Indian form is *ishtha*; the Greek, *ιστος*, *istos*, *αριστος*, *aristos*; the Sans., *ishtha*, which appears to be derived from *iyas*, a comparative suffix, contracted to *ish*, so that the suffix of the highest degree is *tha*. In German, *St* and *Est*, as, *Schönst*, *Grossest*; Scand., *ast*, and *asta*. The Chinese express the superlative by placing before or after the adjective, words resembling our very, extremely, &c., as, *Che*, *Keih*, *Tsuy*, *Shin*, *Tsene*, &c. *Che shing*, extremely sacred; *Keih havu*, very good.

Adverbs of place; these adverbs are formed in Sanskrit by the suffix, *tra*, in Zend, *thra*, which is identical with *ere* in the English adverbs, where, &c.

Where, interrogative, Sans., *ku-tra*; relative, *ya-tra*; There, *ta-tra*; Here, *a-tra*; Yonder, *amu-tra*. Zend, *i-thra*, here; *ava-thra*, there; *ya-thra*, where.

*Tra* and *Thra*, in the Gothic, *tra* and *thra*, suffixes of pronominal locative adverbs, are perhaps in Sans. and Zend forms of the instrumental case, yet they have the locative meanings, "In, At," and probably are derived from the comparative suffix *tarā*. In Gothic, Latin, and Greek, the function of the locative is transferred to the dative, thus, *Μαράθωνι*, Marathoni, at Marathon; Latin, *ubi*, *ibi*, *illic*, where, there, *hic*, here, and *istic*, there, are dative cases, of which the character has been taken from the Sans. locative, and which in the word "ruri," "in the country," has retained the original meaning. The Lithuanian still possesses a locative case, hence *Diewe*, in God; Sans., *deve*; Zend, *Daeve*. In Slavonic, the locative termination is preserved in *nebes-i*, in Heaven. In Sanskrit and Zend, pronouns without any other word had the power of expressing time and place; this function has descended to all languages derived from them. Thus, *Πῆ*, *pou*, *Ubi*, both pronouns.

In Chinese, here is expressed by *Chày*, this, and *Lè*, place.

In Chinese, "when" is expressed by *ke-she*, What or which time.

In Australian, the interrogative pronoun *Ya-ko-un-ta*, means, when? I cannot find any word for time in Australian.

The *en*, and *an*, the suffixes of the infinitive mood in Ang. Sax., Ger., and Goth. In Marathi, *un*, as *karun*, to make, Sans., *karun*, is the Sans. *ana*, or *ā*; the suffix of the locative, the dative case. The vowel preceding the final "N," does not belong to the infinitive suffix, but to the conjugational, or class syllable.

"Then," is similarly an accusative case of "the." Sans., *ta-dā*, that day; Lat., *tūnc* and *tum*, accusative cases of "te," of *iste*, Sans., *ta*, the, this.

*Ed*, as bearded, Lat., *barbatus*, from *barba*, a beard, Lith., *barzdutas*, from *barzda*, a beard, formed like a participle, by the Sans. suffix *ta* added to a substantive. In Islandic, *dur*, and *d*, as *dæle*, a dale, *dæll*, *d*, terra subsidens.

*Ed*, the suffix of the preterite, as, to tame, præt., tamed, through the Goth. *da*, as, Tam, to tame, præt., *tamida*, tamed, from the Sans. *ta*, as, Sans., *dam*, to tame, præt., *damita-s*, tamed; Lat., *tus*, as *domitus*; Greek, *τος, ζευκτος*, *zeugtos*, joined; Zend, *ta*, as, *yukta*, bound; Erse, *ta*, as, *cesaim*, I torment, præt. part., *cesta*, tormented; Ger., *et*, as, *geregnet*, rained; Island., *t*, *sagt*, said, told, the final *t* and *d* are the Sans. *ta*.

Grimm states that *da* is from the verb *dhā*, to do, in O. H. Ger., *tuon*, thus, *sokida*, I sought, is I seek-*did*. Professor Bopp proves that *ta* is used in the following dialects, Zend, *to*, *bereto*; Sans., *bhri-ta*, borne; Greek, *φειρος, phertos*; Lat., *fertus*; Lith., *sekta*, followed; Goth., *friyoda*, beloved. Bopp states that *ta*, *da*, &c., are the demonstrative base, *ta*, this and that. I consider that as so many nations use this suffix, that it has one common origin, viz., the Sans. *ta*, contrary to the opinion of Grimm, and which Pritchard thinks probable.

The Goths also spoke Sanskrit for some time after their emigration westward.

Cymric, *Cread*, creation, the creating, from *creu*, Sans., *kri*, to create. The Sans. *ta* has not necessarily a passive signification, except perhaps in the accent, Sans., *sthita*, standing; Greek, *στατος, statos*; Lat., *status*, the standing; therefore the *ad*, of *cread*, may be the Sans. *ta*, Eng., *ed*, with an active signification. Seed, as sown. Island., *ger-di*, he made.



En, is a termination of diminutives, as Maiden, Kitten; Mädchen, Katzchen.

En, When, is the accusative case of Who, the word, day, being implied or understood.

In Gothic, Hvan, when, is the accusative of Hva, which; German, Wenn and Wann, accusatives.

In Latin, cùm, quùm, are both accusatives; quando, is quem diem.

In Greek, ὅταν, hotan, ἡμεραν, hemeran, being understood, is likewise an accusative, and means which day.

In Sanskrit, adverbs of time are formed by the suffix *dā*, an abbreviation of *divā*, by day, the instrumental case of *diva*, a day; thus, *ka-dā*, which day, when.

In Sanskrit, Gothic, German, Latin, and Greek, words signifying a part of time are placed in the accusative case; as, Sans., *nisam*, *naktam*; Lat., *noctem*; Greek, *νυκτα*, *nika* (in *πηνυκα*, *penika*), *νυκτα*, *nukta*, by night; Ger., *diesen abend*, this evening, an accusative case.

The “n,” in “When,” is the Sans. “*m*,” the suffix of the accusative case in the Indo-Germanic languages, in Zend, Scandinavian, Latin, and Greek, is *m* or *n*.

End, Friend, Fiend; end, in Ang. Sax., *ond*, Freond; Goth., *onds*; Ger. Vet., *unt*; Goth., *ands*, Fiyand-s, hating. End, also has its origin in the part. *an*, *ant*, of *as*, to be. Friend, is the participle of the present tense active of the Sans. verb, *pri*, to love; and Fiend, the participle of *bhi*, to fear. Therefore, Friend, Goth., Friyonds, from friyo, Sans., *pri*, to love, means loving; and Fiend, means hating.

The “and,” in Brigand, is from the same origin.

Er, from the Gothic suffix *arya*; it forms nouns of agency of the masculine gender, and, in the secondary formation, words which denote the person who is occupied with the matter denoted by the base word. We commence with Goth. descend to Eng., *Lais-arya*, teacher, from *lais-ya*, I

teach; *Liuth-arya*, singer, *liutho*, I sing; O. H. Ger., Scrib-*eri*, a scribe, Bet-*eri*, an adorer; New H. Ger., Geb-*er*, giver, Seh-*er*, seer, Denk-*er*, thinker, Brau-*er*, brewer, Web-*er*, weaver; Ang. Sax., Brewster. Berliner, an inhabitant of Berlin. Perhaps the Gothic *arya* is on one side an extension, and on the other a mutilation of the Sans. *tār*, *tri*. An extension by adding *ya*, and a mutilation by dropping a "t" sound, *e. g.*, *lais-arya*, teacher, from *lais-tarya*, as in French, the "t" of Pater, Mater, Frater, has disappeared, Frère, Mère, Père. The Italian Padre, Madre, in Venetian have become Pare, Mare, in the same manner.

Er, of bitter, from the Goth. and Sans., *ra*, thus, Sans., *dip-ra*, shining, giving light, from *dip*, to shine; Goth., bait-ra, bitter, properly biting, from bait, Sans., *bhid*, to cleave.

Er, Ther, and Ter, are the suffixes and signs of the comparative degree. In Ger., R, or Er, as Weider, Neither.

In Gothic, the suffix is thara, as Hvathar, which of two persons; Old High German, dar and thar, as Huedar, Anthar, anderer, another, which answers to the Sans. *antaras*, another.

In Hungarian, the suffixes are Abb, Ebb, Obb, as drag-abb, dearer; feket-ebb, blacker; gazdag-abb, richer.

In Bohemian, the comparative is formed by the suffix ejsi, as krasmy, beautiful; krasnejsi, more beautiful.

In Hebrew, the comparative is formed by prefixing to the substantive, to which the preference is given, or the adjective belonging to that, the letter *Mem*, *M*, with a *chirik* or *I*, and a dagish in the succeeding letter.

The suffix, in Latin, is R, or Er, or Us, or Ter, as in the pronouns Uter, Neuter, and Alter; English, Whether of the two, Neither, and Other; all which words are of the comparative degree. Tra is also a suffix, as Ci-tra, the

comparative of Cis, so in Sans. *Itara*, the other, from the demonstrative *i*, as in Latin, *iterum*.

In Greek, the suffix is *τερος*, *teros*, and *ων*, *ion*.

In Scandinavian, the suffix is *Re*, *haala*, *haalare*.

In Zend, *Tara*, as *husko*, dry, *husky*; comp., *huskotara*, more dry.

In the Old Persian, the Arrow-headed, the suffix is *Taram*, as *apa*; comp., *apātaram*.

The origin of these suffixes in Greek, Latin, Gothic, Old High German, German, Scandinavian, is from the Sanskrit *tara*, fem. *tarā*, from the root *tar*, or *trī*, which means to step beyond, or to place beyond. In Latin, this base is connected with the preposition *Trans*, and *Ter*, in *terminus*, and *Tra*, in *intrare*, *penetrare*; perhaps with "Thre," in threshold.

In Chinese, more is expressed by *kang*, as *kang mei*, more beautiful. When two objects are compared with each other, the latter is preceded by *pe*, as *tsze neu pe pe neu kang mei*, this woman is more beautiful than that. *Yu* and *kwo*, are often used to convey the idea of more, as *kwei yu yin*, more valuable than silver. *Joo haou kwo gno*, You are better than myself. *Yu*, better, is often used, as *yu nan*, more difficult. To compare whole sentences, *ning* is used, as *Ning sze pūh k'ho pei le*, It is better to die than deny one's principles. *Joo*, is often used in comparisons, as *Pa pūh joo hoo mang*, The leopard is not so ferocious as the tiger. *Yih*, is used for more, as *Joo seue yih heaou*, Whiter than snow. Also, more is thus expressed, *To san fun*, three parts more. *Shih to nēen*, more than ten years. *Shih lae nēen*, ten years more.

*Ern*, North-*ern*, mod-*ern*; Ger., Ost-*ern*, gest-*ern*; Island., agi-*arn*, avarus, fad-*erne*, from fader, father; Lat., austernus, hodiernus; Greek, χθεςινος, *chthesinos*, means with yesterday. From the Sans. *na*, the suffix of the perfect passive

participle, and has the accent; *na* signifies, in composition, "combined with," "belonging thereto." Sans., *phali-nā-s*, gifted with fruit, from *phal*, fruit. The *r*, of *ern*, is the final *r* of Island. Nord-*ur*; similarly Ger. and Eng., Led-*er*, leath-*er*, leder-*n*, leather-*n*. Also the *r* only, as vest-*r*, western, Islandic.

Est, in Earnest, Rest. Some O. H. Ger. bases, in *usta*, *nsti*, *osta*, *osti*, appear to contain two suffixes, viz., *us*, or *os*, = Sans., *as*; and *ta*, or *ti*. e. g., O. H. Ger., *dion-us-ta*, Nom. *dionust*, Ger., *Dienst*, service. O. H. Ger., *ernusta*, neut. *ernusti*, fem. Nom. *ern-us-t*, Eng., Earnest. Ang-*us-ti*, Lat., *ang-us-tu-s*, from *angor*. Lithuan., *Rim-as-tis*, rest. The "*n*" belongs to the base word.

For, a prefix, signifies back, contra, as, *forbid*; Ang. Sax., *for*, as, *for-swerian*, to swear falsely; Ger., *ver*, as, *ver-bieten*; Goth., *fair*, *faur*, as, *faur-biudan*, to forbid; Island., *fyrer*, signifies before and back, as, *fyrer baud*, he forbad. In Latin, *re*, back, as, *re-voco*. These prefixes are from the Sans. prefix, *parā*, back; the Latin *re*, is the last syllable, *rā*.

Fore, sometimes for, signifies ante, before. Eng., *fore-tell*; Ang. Sax., *fore-cwædan*; Ger., *vor*, as, *vor-reiten*, to ride before; Goth., *faura*, *faur*, as, *faura-gaggan*, to go before; Island., *for*, as, *for-mann*, a *fore-man*. These prefixes are from Sans. *prā*, before. In Islandic, *fyrer*, fore, *fyrir*, against; also *fyrir* and *færre*, before.

The reason of the prefixes fore and for being confounded together, the one used for the other, as, *fore-go*, means to go back, without; but Goth. *faura-gaggan*, means to go forwards, to go before; the "for," of forwards, means ante, *præ*, is owing to the similarity of the Sans. *parā*, back, and *prā*, *præ*, before, syncopated from *parā*, before. Probably both from the same root.

Ht, in participles, from Goth., da, thence ths, as sokida, I sought, sokiths, sought. The *i*, which in all other places precedes the *th*, belongs to the primitive base; and not to the suffix.

When the base ends in a consonant, "i" is added in some Latin words, as, *virginitat*, virginity, and "o" in Greek, as, *μελανο-τητ*, melanotet.

Ian, in Gentilia, Grecian, Corinthian, from the Greek, *τιος*, *tios*, as, *Κορινθιος*, Corinthios, *Μιλησιος*, Milesios. In Lat., Noxius, Octavius, from the Sans., *ya*, a suffix of the future pass. participle; thus, *div*, heaven, *div-ya*, heavenly, belonging to heaven. This *ya* has become *io*, in Greek, and *iu*, in Latin. In Goth., *ya*, fem. *yo*, as, *alev-ya*, olivifer, from *aleva*, oil.

Ice, as Justice, Service. Lat., *tia*, ties, *tium*, *justitia*, canities, *servitium*; in Greek, *σια*, *sia*, as *αθανασία*, *athanasia*, and *σις*, *sis*, and *τις*, *tis*, as *pistis*, faith; *pepsis*, cooking. These suffixes are from the Sans. *ti*, of close affinity to *ta*. Sans., *paktis*, cooking, which principally forms feminine abstracts, and is the suffix of the perf. pass. participle.

Id, fervid, lucid, Lat., *fervidus*, *lucidus*, from neuter verbs, as, to be hot; correspond to participles, Sans., in *ta*, with an active signification, as, Sans., *sthita*, standing. Eng., *lucid*, means shining; the "i" is a vowel of conjunction; *fervid*, burning.

Il and Ile, in the words Civil, Hostile, Lat., *civilis*, *hostilis*, the *lis* is from the root *dris*; they mean, therefore, like a citizen, and like an enemy. The I, is the conjunctive vowel.

Ile, as docile, agile, fragile, the *i* is a vowel of conjunction, the "le" is the Sans. *la* and *ra*, which form base words such as *chand-ra*, giving light, from *kan*, to shine; *sukla*, white, from *suk*, to shine. This *lis* is quite distinct from *lis*, *dris*, like, as in *civilis*.

Ind; Eng. and Ger., wind; Dan., vind; Goth., vinda; Cymric, gwynt; Lat., vent, in ventus; Eng., vent. From the heavy suffix of the part. present, *nt*, *ant*, of Sans. verb substantive, *as*, esse, to be; thus, Sans., *tundan*, *tundantam*; Greek, didon, didontos; Lat., flans, flantis. The Irish has adhered to the weak case, or to the suffix, *ta*, of the perfect pass. part., as, bad, the wind; Sans., *vāta*, wind. Therefore, the words signify blowing. Mind, as thinking, from Sans., *man*, to think.

Ing, Being; Sans., *bhavant*, from *bhū*, to be. Bearing; Zend, barans; Goth., bairands. The terminations are from *sati*, *san*, the part. pres. of *as*, esse, to be.

Ing, in abstract substantives, as Dealing, Ger., Handlung; in High Ger., unga, Old Ger., unga, as warn-unga, warning; unga, has its origin in Sans., *ānā*, the suffix of the participle of the pres. tense, fem. gender of the Atmane-pada voice, *i.e.*, the reflective verb; thus, in Sans., *pachamāna*, cooking, from *pach*, to cook; *sayāna*, sleeping, from *si*, to sleep. Bandhana, the binding; also hireling, worldling. Island., ing and ung, freisting, the tempting; hærmung.

Ior, super-ior, Lat., ior, from Sans., *īyas*, the suffix of the comparative degree.

Ious, nox-ious, obliv-ious, from Sans., *ya*, a suffix of a gerund, and a passive participle, and signifies, by, with, belonging to; thus, Sans., *div-ya*, heavenly, belonging to heaven; Lat., nox-ius, with hurt; Goth., kar-ya, careful, with care, from kara, care. *Ya*, is the Sans. relative base, *ya*, which, who. Nox, is the Latin, nec, death.

Ish, English, whitish, French. Dan., Dansk; Swed., Engelst; Ger., Französchisch; Ital., Francese; Goth., Gudiskas, godlike; Barniskas, childish; Lith., diew-iskas, godlike, from diewas; wyriskas, manly, from wyras; O. Pruss., deiwiskas, godlike; O. Slav., mor-skyi, marinus, marine, from "more," the sea; Island., Dan, dan-sker; Sud,

*sudingar*. This affix is derived from the affix of the Sans. genitive case sing., *as*; and signifies of, or belonging to, having the properties of, and is not a diminutive, as Richardson states, in his Dictionary.

Is-m, baptism, mechanism, syllogism, Greek, *ισ-μα*, *βαπτισ-μα*, *baptisma*. The syllable, "is," comes from the Greek, *ιζ*, *iz*, Sans., *ay*, *aya*, Lat., *igo*, from Sans. root, "i," to wish, to demand, which forms causative verbs, *e. g.*, Sans., *satya*, I place, *i. e.*, I make to sit; Greek, *βαπτίζω*, *baptizo*, I cause to immerse, or dip (into water); Lat., *mitigo*, I make mild. The "z" has become "s" in the pass. participle, *βαπτισ-μενος*, *baptis-menos*. The "ma" = *m*, a part of the participial suffix *māna*, Greek, *μενο*, *meno*, is from the Sans. pronominal base, *ma*, which in adjectives or substantives denotes the person or thing which completes the action expressed by the root, or on whom that action is accomplished. Thus, the *ma* = *m*, of baptism, signifies that the act of immersion has been accomplished, performed. The "m," of magnetism, signifies that the action or influence of magnetic fluid or power has been obtained or effected.

Itis, Ites, Greek, *ι-τις*, *ι-τη-ς*, *Hepati-tis*, = *tēs*, *ἡπαρ-τις*, = *της*; *Polites*, *πολιτης*, Sans., *tu*, which forms nouns of agency and appellatives. The Sans. *tu*, is from *tum*, the suffix of the Sans. infinitive, as Sans., *dātum*, Lat., supine *datum*, to give, and means to. "M," with or without a vowel, is the suffix of the accusative case. *Itis* bears the form of a genitive case, *Iri-tis*, of or belonging to the Iris; "Ἡπαρτις φλεψ, the vein of the liver." Hippocrates.

Ite. In modern languages, *ι-τις* has become *ite*, as, *Hepat-ite*, *Diphther-ite*, *Gastr-ite*.

Le, of saddle, pestle, from Sans., *la*, or *ra*, which form base words, like *anila*, wind, as blowing, from *an*, to

breathe; Irish, anal, breath. In Lat., *la*, as *sella*, from *sedla*, Greek, *pa*, as 'edra, with a passive signification; so Goth., *sitla*, rest, as a place where sitting takes place. O. H. Ger., *sez-al*, or *sezzal*, a chair; *satal*, a saddle; *stozil*, a pestle, as pounding. We might infer that *la*, and *ra*, in a secondary sense, signify, instrument, as, Sans., *chidira*, an axe, a sword, that is, cutting, or the instrument of cutting, from *chid*, to cleave. Lat. and Eng., *candela*, candle, shining, as instrument of giving light. Sans., *dipra*, the moon, as shining, from *dip*, to shine. In Greek, we have *λο*, *lo*, and *ρο*, *ro*, as *δειλος*, *deilos*, *αυλος*, *aulos*, *λαμπος*, *lampros*.

Less, as *Faithless*, Old H. Ger., *los*, from *liesen*, to lose; the old perfect of *verliesen* is *verlos*, *vide Niebelungen*; *los*, I or he lost, root *lus*.

Ling, Hireling, Island., *ling-ur*, *lung-ur*, and *ungr*, is found in all the German languages, except Gothic, and appears first in Old H. German, as, *heil-unga*, the healing. The "l" is not a part of the suffix, *unga* is to be compared with the Sans. feminines in *a-kā*, e. g., *khan-a-ka*, the digging. The words *kun-ig*, *kön-ig*, otherwise *kun-ing* and *kon-ungr*, show the "n" to be unessential. In the Islandic word *Siklingr*, a hero, that is, *sigr*, victory, and *ingr*, having the property of; the "l" is the "r," of *sigr*; in Ger., *Handel*, trade, *Handl-ung*, not *Hand-lung*, a trading, a *handl-ing*, *hansel-ing*, thus, the "l" is not a part of the suffix, *l-ing*. In proper names, *ing*, signifies of, belonging to, thus, *Warr-ing-ton*, *Kens-ing-ton*, *Isl-ing-ton*.

It is more accordant with the laws of mutations of vowels, that the *U*, of the Ger. and Island. *ung*, should become *I*, in the suffix, *ing*, in English and Ang. Saxon, than that the new English participles should be corruptions from "*end*," Ger., "*ande*," Islandic, as Grimm asserts. Compare *Lye*, Ang. Sax. Dictionary, on suffix *ling*. I subjoin an example



of doubtful composition, merely because the letters suit the case, *kon-ungr*, a king, from *kon*, or *ken*, Sans., *jan*, a man, and Island., *ungr*, young, Sans., *juvan*. The *ing*, of morning, is *un*, in Island., *morgun*; Sax., *morg-en*; Goth., *morg-ins*. In the Scand. Runic word, *lofdungr*, a hero, the letter *d* is inserted for euphony; from *lof*, *laus*, praise, and *ungr*. Hickes gives *Athelling*, *Athel*, a prince, and *ling*, young, but the *l* belongs to *Athel*, Sax., *Æthel*, Island., *adall*, nobilitas, not to the suffix, *ing*. The *l*, of *ling*, is of the same origin and meaning as the *l*, of *lis*, in the Latin *nobi-lis*, and Eng. *noble*, thus, *Athelling*, in English, is a nobling, a princeling, and the *l* means like, resembling. The Rev. James Johnstone, M.A., Chaplain to H. B. Majesty's Envoy at the Court of Denmark, partly agrees with me in this.

*Ly*, the suffix of adverbs, as, manly, Ang. Sax., *lice*, Goth., *leik*, Island., *lega*, as, *daglega*, daily. Ger., *lich*, Lat., *le*, Greek, *λυκε*, Sans., *dris*, to see, and signifies, "appearing," "like." Scand. Runic, *konungr-lik*, kingly; *treu-leik*, fidelity.

*Mānā*, Greek, *μενο*, *meno*, Goth., *man*, Lat., *men*, *min*, Slav., *men*, Sans., *mna*, *mā*, *με*, signifies, the person acted upon, from pronominal base, *mā*. *Nā*, *vo*, no, the person acting. *Ma*, denotes the person, or thing, which completes the action expressed by the root.

*Māna*, Greek, *meno*, the suffix of the middle and passive participles attaches the meaning made, making, or done, to the root; as *Bloom*, Ger. Vet., *bloman*, a flower, as blowing; *Flame*, Lat., *flamma*, as burning; *Name*, Lat., *nomen*, Goth., *naman*, Slav., *znamen*, a name, Sans., *naman*, as making to know, from Sans. root, *jna*, to know; *Helm*, as covering, from O. H. Ger, *hal*, to conceal; *Dream*, O. Sax., *droma*, O. H. Ger., *trauma*, Sans. root, *drā*, to sleep; *Seam*, that is

sewed, O. H. Ger., *sauma*, *siwu*, to sow, from Sans. root, *siv*, to sew ; *mon*, of sermon, and *mo*, of *ser-mo*.

*Me*, the pronominal base, *ma*, in adjectives or substantives denotes the person or thing which completes the action expressed by the root, or on whom that action is accomplished ; as, *Fume*, Lat., *fumus* ; Sans., *dhumas*, as being moved, from *dhu*, to move. Fem., *Fame*, Lat., *fama*, that which is told ; *Stigma*, as sticking, from *στιζω*, *stizo* ; *dome*, *domus*, *home*, *heim*, the “*m*” is the *ma*.

*Ment*, monument, sediment, from Sans., *mana*, Lat., *men*, making, to remember. Increment, *made*, to increase. Government ; Lith., *men*, *augmen*, a sprout, as growing.

*Mulus*, is a cognate of *māna*, *stimulus*, sting, as sticking.

*N*, in reign, a substantive. The “*n*” is the Sans. *na*, the suffix of the perfect passive participle, but here, as in Latin, with an active signification, thus, *reg-num*, the “*n*,” active, reigning.

*Nd*, second, Lat., *secundus*, following, from *sequor*, I follow ; Sans. root, *sach*, to follow. The *nd* is a part of the present participle, *ant*, in *bhavant*, being, from Sans. *bhū*, to be.

In Persian, *anda*, as *buandah*, being ; Dan., *fol-gende*, following.

*Ness*. In Danish, “*hed*,” *Godhed*, goodness ; in Ger., *keit*, and *heit*, *Gütigkeit*. *Ness* is probably derived from the Sans. suffix *na*, of the perfect pass. participle, which from adjective bases forms abstract substantives, and means made, as, blind, blindness ; O. H. Ger., *loug-na*, falsness, falsehood ; Dan., *Falskhed* ; Goth., *Lug*, false ; *lug-ni-s*, falseness.

*Ness*, from the Sans. suffix “*as*,” from the root, *as*, *esse*, to be, thence the meaning of being, existence. This suffix, *as*, forms in Sanskrit abstract neuters, thus, *ranh-as*, quick-

ness, from *ranh*, to run; *mah-as*, greatness, from *mah*, *manh*, to grow; Zend, *manas*, thought; Greek, *μεν-ος*, *men-os*, from *man*, to think. Sans., *vach-as*, Zend, *vach-as*, speech, as spoken, from *vach*, to speak. Greek abstracts in *os*, *εδος*, *edos*, the sitting; *γλευκος*, *gleukos*, sweetness; *ερευθος*, *ereuthos*, redness. Zend, *mazas*, greatness; Greek, *μηκος*, *mekos*. In Lat., *us*, as *scelus*, wickedness. Goth., "is," as *hat-is*, hate; *sig-is*, victory. The *as* has become *assus*, as *ibn-as-sus*, likeness, from *ibns*, like. We at last arrive at *nissa*, or *nissi*, the suffix of O. H. Ger., feminines; Ger., *niss*; Ang. Sax., *ness*; Eng., *ness*. Thus, O. H. Ger., *Arauc-nissa*, or *nissi*, Ger., *Eräugniss*, occurrence. *Drī-nissa*, and *dri-nissi*, Ang. Sax., *dhreiness*, Lat., *tas*, *trinitas*, literally threeness. *Milt-nissa*, *mild-ness*. *Beraht-nissi*, brightness. *Verständniss*, understanding. *Suaz-nissi*, sweetness. Thus *ness*, from Sans. *As*, *esse*, to be, means being, existence.

The "n," of "ness and nissa," has the following origin. Most of the formations, Goth., masc, abstracts in *assus*, are based on weak Verbs in *ino*, thus, *frauyin-as-sus*, lordship, from *frauyino*, I rule. *Draughtin-as-sus*, military service, *draughtino*, I do military service. In the more modern dialects, the "N," which belongs, in Gothic, to the base, has by an abuse completely passed over into the derivative suffix, which hence begins universally with "N," distinguishes the genders, and has changed the Gothic *u*, of the second part of the suffix, *as-sus*, into "a," or long "i," thus, *n-is-sa*, from *as-su*.

Nt, bent; Goth., *bugana*, bent, from Sans., *bhugna*, from Sans. root, *bhūj*, to bend; the suffix, *na*, is of the perf. pass. participle; Eng., *nt*, for *nded*, of bended.

Om, the suffix of the Goth. dative plural, as, Seldom, Whilom.

Ous, lumin-ous, Lat., *osus*, from Sans. and Zend, *ush*, fem. *ushi*; Lith., *vshi*, as, by-*vshi*, having been, the suffix of the perfect participle, active voice; Lith., deg-*usi*, "the having burned;" Sans., *dehushi*.

*Que*, Antique, Lat., Anticus. I consider the *c*, of Anticus, to be the Sans. *ka*, which means appertaining to; therefore, antique, the *c* being changed into *q*, means appertaining to that which is gone before, i. e., Ante.

Some, Troublesome. Ger., *sam*, lang *sam*; Sans. prep., *sam*, *सम्*, with.

St, as guest, host, Goth., *gastis*, Lat., *hostis*, Slav., *gosty*, from the Sans. *ti*, which forms masculine substantives, and according to their fundamental signification, denotes the person acting; thus, *gasti*, the eater, the person eating, from Sans. *ghas*, to eat. Sans., *yatis*, tamer, binder of the senses, from *yam*. In Sans., *h* and *gh* are often interchanged, thus, also, *hostis* for *ghastis*.

T; robust, honest, Lat., *robustus*, *honestus*. In Sanskrit, adjectives are formed from substantives by adding *ta*, as, *phalita-s*, fruitful, from *phala*, fruit; in Latin, *tus*, as, *robustus*, from *robus*, hence robust; *honestus*, from *honos*, hence honest. These must be taken as passive participles of presupposed verbs.

Der, and Ter, of Murder, Slaughter, Goth., *thra*, the killing, from Sans., *tri*, *tar*, to accomplish, perform; laughter, O. H. Ger., *hlahtar*, laughing.

Perhaps *dor*, of splendor, the shining.

Ter, Clois-*ter*, claus-*trum*, Klos-*ter*, Sans., *dhar*, to keep, tenere. Ter, of Laugh-*ter*, Sans., *tra*, to do, to accomplish.

Ter, orche*ster*, *ορχηστρα*, *ter*, Greek, *tra*, means place.

Th, as depth, breadth. This Sans. fem. *tā* has become

"tha," hence Gothic, *duipitha*, Eng., depth, from *diupa*, deep; *prithu*, broad; *prithuta*, breadth. Also *ht*, as height, Goth., *hauha*, high; *hauhitha*, height. Sans., *prithu*, broad; *prithuta*, breadth. Thus Hessian Breitede, Tiefde.

Th, as Tithe, tenth, Ang. Sax., *teotha*, Island., *tiunde*. The first parts of these words are the Island., *ti*, and Goth., *tig*, ten; the suffixes are the Sans. suffix, *ishtha*, of the superlative degree. Almost all the ordinal numbers are of the superlative degree, except the Second. Therefore, tithe, is tenth.

Ther, weather, Lith., *wetra*, a storm, from Sans. root, *va*, to blow; therefore, weather, means blowing. Rudder, making to navigate; Dan., *roer*; O. H. Ger., *ruodar*; Dan., *roe*, to row, perhaps from Sans. root, *sru*, to flow. Ladder, the instrument of mounting; Ang. Sax., *hlæder*; Ger., *leiter*; *leiten*, to lead.

Tory, victory, Lat., *vic-toria*, the fem. of *tor*, Sans., *tār*, the suffix of the future participle.

Tre, Spectre, Lustre, Sans., *tar*, *tri*, to do, making to see, making to shine. Also, *ter*, of monster, making to wonder. In theatre, *tre* means place.

Tress, Songstress, Lat., *tric*, *janitrix*; Greek, *τρια* and *τριδ*, *ορχηστρια*, *ληστριδ-ος*; Sans., *tri*, *janitri*, the Sans. feminine long *i*; *tār*, is the masculine of *tri*, and is a verbal root, it signifies to fulfil; *songster*, the accomplisher of a song, or exerciser, the agent, or instrument. The Island. fem. suffix is *tre*.

Tude, multitude, similitude, Lat., *tudo*, *tudinis*, *multitudo*. Goth., *duthi*, *manag-duthi*, a multitude. Vedic dialect, *tati*, forms not only abstracts, but has at times the signification, making, maker. In Sans., *tati*, or *tat*. Thus, in the synonyms, multitude, *multitudo*, and *manag-duthi*, the two first syllables mean many, the two last mean making; therefore, multitude, means making many; simili-

tude, making like. Vedic, *ayakṣmatati*, health, from *ayakṣma*, healthy, and *tati*, making. The "i," of *tati*, is a later addition, the old form in Vedic and Zend, being *tāt*, Sans., *tā*. *Tati* might be derived from Sans., *tān*, to stretch, to extend; thus, *sāntati* would mean, augments of happiness, or happiness maker, a concrete. Scand. Runic, *dī*, as, *faul-di*, a multitude, from *fiol*, multus.

Ture, manufac-ture, fu-ture, Lat., *turus*, *tura*, *rup-tura*; Greek, *τηρ*, *ter*, *γενετήρ*, *gene-tér*, retaining the accent of the Sans. *tār*, *jani-tār*. The suffix of the Sans. future participle, *tār*.

Ty, Lat., *tat*, *ta*, levity, *levitat*, anxiety, *anxietat*, Sans., *ta*, as, *suklata*, whiteness, from *sukla*, white; thus the fem. suffix, *tā*, forms in Sanskrit, abstract substantives from adjectives and substantives. In Greek, *τηρ*, *tet*, as *πλατυτηρ*, *platutet*, breadth, from *πλατυς*, *platus*, broad.

Also from Goth., "tha," as *novelty*, from *niuyitha*.

Ulus, Island., *ull*, a suffix of diminution, Lat., *homunculus*; quant-ulus, how little; Island., *bagge*; dimin. *bæggull*, a little bag. In verbs, *illo*, as *scrib-illo*, I scrib-le, the Eng. *le*, *canticle*; Fr., *cantique*.

Umn, Autumn, hymn, Lat., *umnus*, Greek, *μενος*, *menos*, Sans., *māna*; also, *um*, of fact-um, a deed, the suffix of the present and perfect middle and passive participles; also, *men*, of *lumen*.

Ward, Steward, Island., *sti-vardr*. Ard, of tank-ard, a bellard,\* bear-ward, from Island., *ver*, I guard; *varde*, I guarded. Steward, signifies protector. The ward, of towards, is from Goth. *vair-than*, to come.

Where, There, and Here, are therefore dative, formerly

\* The man who kept and assisted the bear when baited, was called the bellart, or bellard.

locative, cases of the pronouns Who, The, and mean in which place, in this place, the word place understood.

In Australian, the interrogative pronoun Won, means where, in which place. The dative case of the pronoun Un-ni, this, dat. Un-ti ko, means to this place, here. The demonstrative pronoun Yong, means there, that place.

Y, as healthy, muddy, perhaps from Sans., *ya*, to go, as, *deva-ya*, going to the gods; *ya* also means, approaching the nature of; thus, of health, healthy. In Greek, *ia*, as, *αλοπεκιας*, alopekias, foxy, approaching the nature of a fox; muddy, approaching the nature of mud.

Y, of mighty, starry, New H. Ger., *mächtig*, sternig, corresponding to Goth., *mahteiga*; the Sanskrit *ka*; from Goth. substantive, *mahti*, might; *steinig*, stony, from *stein*, a stone.

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